

Χαρά τῆς Πίστεως

T H E
Joy of Faith.
O R A
T R E A T I S E

Opening the true Nature of FAITH, its lowest
Stature and Distinction from Assurance, with
a Scripture Method to attain both; by the
Influence and Aid of Divine Grace
with a preliminary Tract evidencing the Be-
ing and actings of FAITH, the Duty of
Christ, and the Divinity of the Sacred
SCRIPTURES.

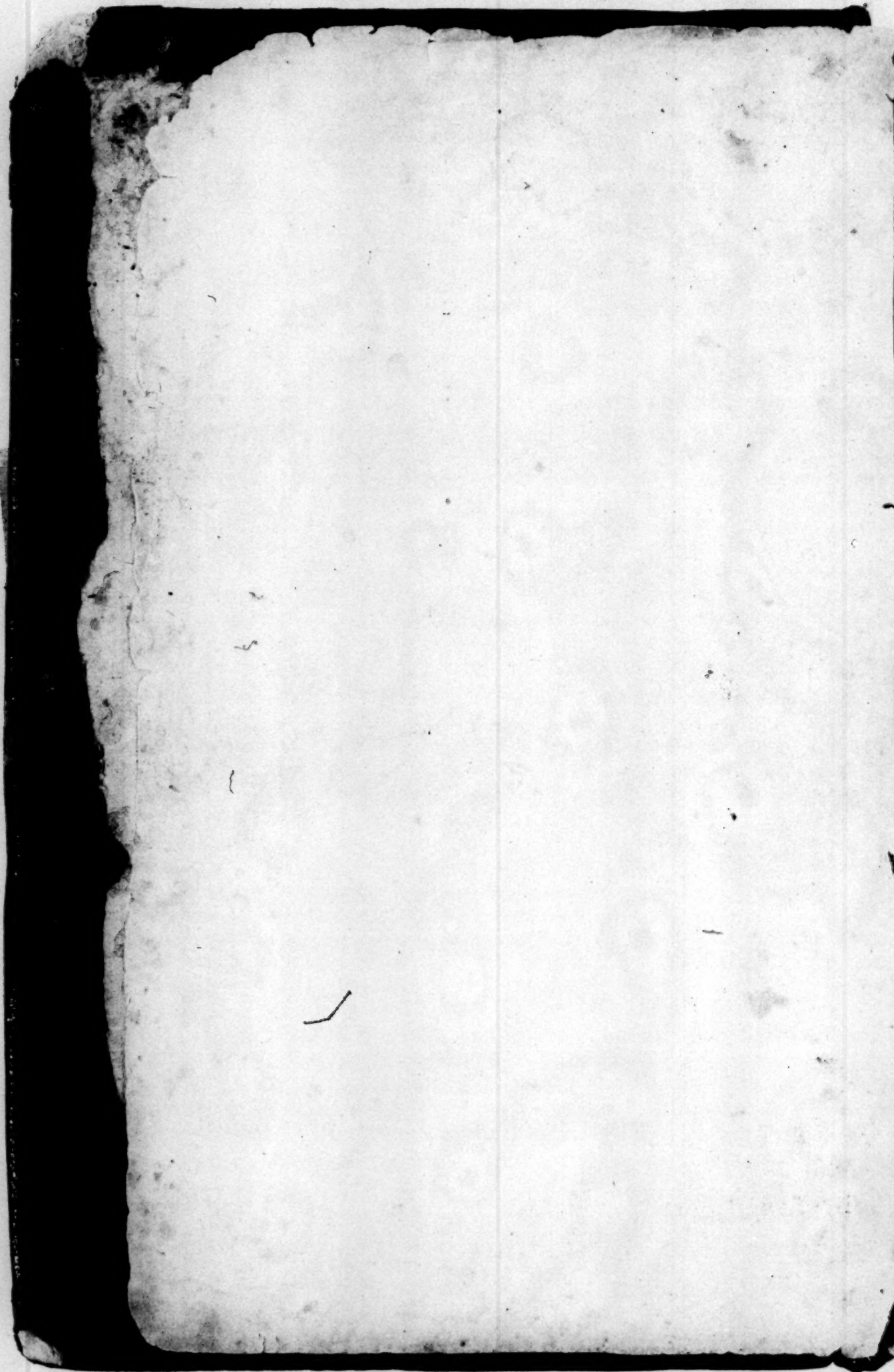
2 Cor. 1. 24. *We have no dominion over your Faith but are
helpers of your JOY: for by Faith ye stand.*

Phil. 1. 25. *I know, that I shall abide and continue with
you all for your furtherance and JOY of Faith, &c.*

Augustin Confess. L. 6. C. 4. De Deo.
Medicamenta fidei consecisti & aspersisti super morbos orbis
terrarum.

By Samuel Lee, M. A. Sometime Fellow of Wadham
Colledge. Oxon.

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To his highly Honoured Friend, Sir *John Thomson*, Knight and Baronet; and his most pious and vertuous Consort the Honourable Lady, the Lady *Frances*:

Grace and Peace.

Honoured Sir,

I*T pleased the Lord in his holy Wisdom to afflict me with a Fever in the moneths of July and August, 1684. and in his own due time to command its departure. As an offering of praise and thankfulness to the Majesty and Mercy of God I thought of composing this Tract, though under the remaining weakness derived from an autumnal distemper: yet thereby I humbly hope some benefit may arrive to broken and tempted Spirits. For though my mouth be shut and silent as to Publick Service, yet I should greatly rejoyce, if my heart could be opened in Print, to help any towards heaven. The Dedication is proper to your*

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most noble person, if you please to accept, what would be an infringement of duty not to present to you: who have so often refreshed me and mine in my privacies and retirements, kindnesses not to be buried in the grave of ingratitude: but to be acknowledged before the Sun. Your Library was also most kindly opened to my use: wherein stands many an ancient Author, calling aloud for converse, and reaching out his auxiliary hand and pointing at the state of Christianity in former and purer ages. There did I first consider of the consignment of the Canon of Scripture, which is toucht upon in these Papers but might be much more amplified and adorned: had I more constancy of abode and supplies of the yet remaining Records of the first five hundred years that have happily survived the flaming fury and rage of the barbarous Goths and Vandals and other wasters of both the East and Western Empire, which might have conduced to the compleating of such a work. But we must wait the times of Divine Wisdom in appointment of any such happy seasons to view those desirable monuments.

But why print? and why on such a subject?
and

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and why now? I answer to the first and third because being interrupted in my greatest work, I would gladly be some way useful in my generation: It may be, some that mourn in secret, and others that are as yet not called, but under the Election of Grace may attend and meditate on these things. Tho Preaching or Printing prevail but little with this degenerate age, (Jer:6.29.) though the Bellows be burnt in the fire, and the lead consumed which was appointed to purify the drossy Oare: yet with Jeremy and Eay, and Pau we must in our several ages keep on, where God opens the door of opportunity for us, tho Israel be not gathered, let the Labour of faithful Workmen wait for its reward from the Lord of the Harvest. Tho we for our Labour of love be accounted as the shavings and off-scourings of all things to this day: tis but for this life: (1 Cor 4.13) tho all the filth and garbage of the tongues in the streets of Ashdod be flung into our Carts, we must carry away the burden patiently, and meekly wipe off the soile from our names and faces. Tho our presence be a burden to many houses, and our testimony less minded than the piping of Children in a Market place, (Luk 7.32.) yet our Lord commands us to

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persist, till he relieves us. But that which I must every where own, Worthy Sir, give me the favour I pray, and leave to testify: that your reverence in hearing and accepting of their messages, as of the Lord's Embassadors hath been alwayes very exemplary, and I hope will return into your bosom with a Prophets reward who have been an Obadiah to them in the time of spiritual Famine.

But Secondly, Why on such a Subject?

I Answer, Tho many have written, yet tis inexhaustible: besides methods may vary, and variety breeds delight, if joyn'd with brevity. If I have laid the foundation of such a Discourse in the beginning a little deeper than usual upon the Divinity of Scripture, and the Deity of our blessed Lord: I hope and beg that the Learned, Wise and Pious would not count that or any part, a digression too improper: heartily wishing, it may succeed like Austin's going providentially out of his way in a Sermon and beyond his intention, as if he were sent on purpose to find out and convert Firmus from the Manichees, as it proved.

Posidonius in ult. Augustin, Cap. 15. p. 869. Tom. 1.

There

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There be many, that understand not the nature of Faith, tho so often writ upon, still afflicting their Spirits, as not having that Grace, because they feel no assurance: To such I principally direct and bend my stile, hoping and praying that no Soul toucht with inward sincere remorse for sin: but reading and ruminating on so many direct and positive promises, both to beginners and back-sliders, (Isai 57. 18.) will dare to despond, but come in freely to lay hold on the golden Scepter of mercy, and thereby of eternal life. As for the Basilisk of Envy, I commend it to the piercing eye of Heaven, under whose protection I wrote these lines. Plin. l.29. c.4.

*And now, worthy Sir, (not to be prolix) I most humbly beg all the mercies of the new Covenant to be your portion, and that the noble vine on your house side may spread Branches like Josephs (Gen 49.22.) Pl. 128.3. by the well & run over the wall; that your Sons may be as Olive plants grown up in their Youth, (Psal. 144.12) that your Daughters may be as those Marble corner Stones, polisht after the similitude of Solomon's Palace. That you may see your Childrens Children walking in the Truth and
peace*

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*peace upon Israel, (2 Ep. Joh. 4.) and after
these da es in the valle be received to the
mount of transfiguration in Glory:*

So Prayes

Honoured Sir,

Yours in all Gospel Service,

*Abbots Langly
Jan. 16. 1685.*

Samuel Lee.

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The Preface.

HAVING Observed, that many Christians spend their Dayes in the Valley of Sorrow, and walking up and down very pensive, being full of Fears and Doubts about their eternal Estate, can perform no chearful Service to God, bring little honour to their Profession, or comfort to their Relations, or any sweet quiet to their own spirits: I often pondered what should be the bitter root of all this Wormwood and Gall, and being very desirous to deal in compassion, as having been under some tentations, I spake with severall, and found upon conference these following to be the principal causes of this Bondage of Spirit.

The 1. Was great ignorance of the true nature of Faith, and of the main fundamental Truths of the Gospel, which did amaze me to find upon search in so many glittering, talking, but indeed shallow Professors.

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2. Another was the great Levity, Vanity, and Laxness of their lives, trifling out their precious time in fiddling querks, tales and jests, to please some whose Trenchers they hang upon like the Parasites in *Theophrastus*, not like the blessed People of the former age, who far outshined us in the purity of Conversation, and therefore in the brightness of their assurance.

3. Others I observed to be of a froward, perverse, ill-natur'd, ill-conditioned, sower humor, full of prate and unprofitable multiplicity of words, censures, backbitings, hollowness of true friendship: often murmuring at God, and quarrelling with their Superiors.

4. Others I perceived to be naturally of a fearful, timorous, wavering, inconstant, suspicious spirit, ever learning, and never coming to the knowledg of the Truth.

5. And to end, most people extream worldly, couvetous, full of sordid, over-reaching tricks and cunning cheats in dealing, and unless for a show, basely backward to any excellent works of charity, and strict in examining the poor, to find an evasion which *Jerom* so complains of in some of his age

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age. Such as these eat out the very power of godliness, and rob themselves of the season of meditation, *Periclitatur religio in negotiis* Piety is lost in a crowd of worldly business with these and the rest I must declare that the holy Spirit of God delights not to hold communion, as being fiery or miry Spirits.

Hereupon in my retirements (I hope by the Grace of God) I pitcht my thoughts (when I could not be so publickly useful as formerly) upon the composing a small Treatise of the genuine nature of Faith, and in a peculiar Chapter to shew the individual connexion of Sanctification of heart and life in every gracious Believer.

In the management whereof, I thought it might not be inexpedient to lay its foundation upon the Doctrine of the verity of the Scriptures in one Chapter, and of the Deity of our blessed Lord in a second after the Preface; the former being the Doctrinal object of Faith, & the latter the personal.

Now forasmuch that in all Sciences there be certain Principles, on which their Theoremes and Maximes are built: we may consider of the like in Divinity, that
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the Holy Scriptures, (2 *Tim.* 3. 15, 16.) (being able to make us wise to Salvation) are the only true Basis and Foundation, on which all the great Doctrines of Holiness and Happiness do most firmly insist. In particular that great point of Faith, which bears it self on the new Covenant of Grace, revealed in those sacred Pages. I thought meet therefore briefly to endeavour the proof of this high point, that the Scriptures of the Old and New Testament are the undoubted Word of the living God; and thereby to be received with all veneration imaginable as the solid fundamental of true Christianity, & in special of the weighty Doctrine of Faith: And this I have the more willingly performed at the entrance of this Tract, that good Christians may not (I hope) need to go elsewhere to draw: but have sufficient to settle their Faith on this Foundation, tho it be more amply enlarged upon abroad.

Now whereas it may be said that Principles are indemonstrable, as in *Mathematicks* and other Sciences, we must understand that Maxim of *Suarez. 5to. Metaph. L. C.*
the Principles of Essence

and

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and not of cognition or knowledg. It is so, as to the verity of Holy Scriptures, we cannot demonstrate them any further (and tis enough) than that they are founded on the glorious Authority of the infinitely wise, true, and most holy God, as consentaneous to the verity and excellency of his nature, and published by his injunction, as the rule of life and means of communion with himself in eternal happiness, The Lord hath spoken, and who shall not tremble? (*Amos 3. 8.*) Oh that Majestick stile, (*Ezek 14. 4 &c.*) [*Thus saith the LORD*] makes Men and Devils to quake, and rottenness to enter into their Spirits, when God sets it home upon their Consciences.

My Design then is to shew, that at the Revelation and Exhibition of the holy volumes, that I may both satisfie and confirm weak Believers, and convince (if possible) scoffing Atheists, that there were such mighty Testimonies of their divine, original attending the dispensing of them to the Church and the World that may convince all of their Heavenly Off-spring! if persons put not on the veil of wilful ignorance, (*2 Cor. 3. 15.*) detaining the truth in unrighteousness,

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righteousness. And in the close it will appear that Hystorical Faith well grounded is useful to true and saving Faith.

There are then two principal points which did await their sliding down from Heaven into the hearts of the illuminated Pen-men inspired by the Holy Ghost, and the uttering of them to the People in their distinct Ages, which may be comprehended in the first Chapter.

1. The wonderful Oracles and Prophecies mentioned in those sacred leaves, which have been punctually fulfilled in the several Generations of the Church.

2. The Divine Miracles above and beyond the power of nature ; exhibited at those two great junctures, the delivery of the Law by *Moses*, and the promulgation of the Gospel at Mount Zion. In the conclusion of this first Chapter, I intend (God willing) to treat somewhat of the consignation of the Canon of Holy Scripture, a Point much desired by some, and may be of use to others.

In the second Chapter, let us speak to the Deity of our blessed Lord: which indeed is the grand point of Christian Religion

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gion, & the very Foundation of the Church of God, as *Nicephorus Callistus* reports a Story of a deep Cave discovered at *Jerusalem* under the ruines of the old Temple (when the *Jews* by the permission and instigation of *Julian* to contradict the Prophecy of our Lord, would needs attempt to build it again, but were beaten off by Thunder and Lightning) where they found within it upon a Stone Pillar the Gospel of the Apostle *John*, fairly laid and preserved. Let the Patriarch protect the truth of the story: I mention it allusively to this great Truth that lies at the Foundation of the true Church, that the Deity of Christ the principal design of *John's* Gospel, is the only Rock laid by the Father in Zion, (*Isai* 28.16.) without which our Faith sinks, and all our hopes vanish. If that be a nullity, all is gone, Christianity is a vain Profession and our Bibles as to Christ and the new Covenant of Grace of no value.

Wherefore O Professors of this true Religion hold these two points inviolable as your lives [*The verity of the Scriptures, and the Deity of Christ*] Then may we safely and comfortably proceed to the main

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subject

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subject of this Discourse, the nature of true saving Faith: which I have divided into ten Chapters, but shall inlarge principally on three or four, being the drift and scope of my writing to help the Joy of FAITH in those poor hearts; who tho truly gracious, yet like young *Samuel*, cannot well discern the voice and presence of Christ. And this my undertaking I beg the divine help and Grace to assist and prosper, extending my time and health after my late sickness, according to his blessed will, affording the favourable influence of his loving countenance.

This Tract divides into two parts. The first containing the Foundation; the second the more visible superstructure about the nature of Faith. The first concluding with two Chapters, and the second with ten.

But whereas some may question, what need any further on this Subject, wherein several have already travelled. I may rejoyne that Holy *Luke* thought meet (in his pure Greek) as to his handling that heavenly Subject of our Lords Life, (*Luk. i. i.*) that though many had taken it in hand before, yet he would set forth some things not men-

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mentioned by other Evangelists. Yea, how many in almost all ages have prosecuted the same points in Divinity with benefit and use to the Church, both in Commentaries and Controversies? This consideration encouraged these Lines to appear: having observed some further need of these Chapters, on which I mainly insist, and were the great motive of my writing, and are but little toucht heretofore, and yet are very useful to chosen Vessels; yea, the far greater number of the truly gracious Servants of God. To whom if you draw near, and can have the happiness to come within them for their good (for they are shy & aware of every approach) you may find their lives to hang in an anxious suspense between fear and hope, and feed only upon some few gracious glimpses, like the Beams from between *April* Clouds let down out of Heaven into their hearts to sustain their Spirits from sinking, and to preserve from dying under grievous Fits of the palpitation of their hearts.

To these I chiefly bend my Souls desire
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and humbly beg the dewes of *Zion* upon these Meditations and Labours, that neither they nor I may faint under loft expectations of Mercy.

And so I finish the Preface, and come to the Treatise it self.

S. L.

The



The JOY of FAITH.

PART I.

Of the Fundamental points, necessary to build a sound and vigorous Faith, laid down in two Chapters. The first referring to the Divine Authority of the Holy Scriptures: The second demonstrating the Deity of our blessed Lord and Saviour Jesus Christ.

CHAPTER I.

The Authority of the Sacred Scriptures;

THat the Holy Scriptures, wherein we daily read and meditate for our instruction in order to Eternal Life are the very words of God, there are many weighty arguments to evince it upon the hearts of all sober and well-inclined persons; nay, which by the good conduct

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Prov. 20. 27.

James 2. 19.

Mat. 8. 29.

Mat. 4. 2, 4.

Mark 5. 7.

of Gods Spirit may influence the minds of Heathen and Atheists, would they but improve the common light of reason, that Candle of the Lord. Nay, Devils themselves who believe and tremble at the Judgment to come, and desire of our Lord not to torment them before that time: do quote them in argument against our blessed Saviour in his tentations, and acknowledge his Deity as being the Son of God.

But I shall not dwell upon the several Heads to clear this truth, so often insisted upon by the Pious and Learned, in their Systemes and Bodies of Divinity, but I shall only touch some of them, and enlarge upon one or two, which are the chief design of this Chapter.

I. One Argument that some mention, is their venerable Antiquity, which though it be no cogent proof, yet allowing that of an ancient, (*quo quid antiquius, eo verius*) that Truth is elder than Error, I would not lay aside the pains of *Clemens Alexandrinus* and others, who prove that the writings of *Moses* are ancients than any the Heathen world can pretend to. To which I would annex their stupendious preservation through the fury of all ages, especially the raging flames of *Antiochus* and *Dioclesian*, those cruel Persecutors of the Church of God; neither would I be silent as to the invincible pains, and toils which the Jewish Masorites underwent to preserve the Hebrew Original. With such exactness did they manage that Affair, that they had *in numerato*, punctually set down every word and every letter in the whole Bible, and

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and did also set down which was the middle word and middle letter of the whole, and I think of every individual Book : which was indeed a high providence of God towards the conservation of those happy leaves; and I could heartily wish the New Testament had been so guarded by industrious and holy persons in the primitive times. Nay it were well, if yet at this day some pious Rectors of *Universities* and *Schools of Learning* would take up the ancientest and purest Copies, and perform it at this time. The Masorites did the work long after the first penning of them on purpose to preserve it in their dispersions.

But I proceed to other Arguments, As

2. The Majesty of their Stile, that might justly make the *Universe* tremble, and all the powers of darkness to hide their heads in the dark Chaos of confusion.

3. The Heavenly Harmony of their distinct parts, tho written in various Ages, and distinct places.

4. The self-denial of the Pen-men, discovering their own sins and heart corruptions with the follies and weakness of their nearest and dearest relations, which is not done by other Writers, as *Thucydides*, *Xenophon*, or *Plutarch*, or *Livy*, but especially by Law-givers, which might disparage their Government; as the compilers of the twelve Tables, or *Theodosius* in his Codex, or *Justinian* in his Pandects, or other his Sanctions of the Civil Law.

3 Pet. I. 12.

5. The Sublimity and Spirituality of the Mysteries therein discovered far beyond the invention or comprehension of men or Angels. They may *παρρησιασαι* (if they please) and pry towards them, but none except the Lion of Judah can *λυσαι & αναλυσαι* both open the Seals, and expound the mystical depths of this admirable Volume. So far is it beyond the brains of the most fine spun Philosopher, that *Amelius* the Platonick in *Clem* of *Alexandria* confessed of the first verses of the Apostle *Jobns* Gospel [This *Barbarian* saith he] hath comprized more stupendious matters in three lines, than we in all our Volumes.

I might adjoin to this the purity and holiness of its subject matter, and the glorious scope and design for our everlasting communion with God in heaven.

6. In the sixth place, a principal argument may be deduced from the Imperial Power and Efficacy on the Souls and Consciences of men; both as to conviction of sin, sustentation of wounded Spirits, and their consolation under the darkest clouds and deepest confusions, while we are in this valley of Dragons, which is the reason why truly gracious persons wade and dive through Sickneses, Troubles and strong anxieties; when wicked and ungodly men languish and perish a thousand times over and over, because the former enjoy the sweet influences of the Spirit of God in the promises of the Gospel, to cool their consciences and calm their spirits into a halcyon serenity, and sometimes tread upon the Asp and Dragon without any fear.

By

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By these and the like meanes the Scriptures confirm and ascertain themselves like self-evident principles: when the Spirit of God strikes aside the Curtains and Vailes of Ignorance, and purges the Corruptions out of the minds of men.

Let all the world rage in Storms of contradiction, and like him in *Laertius*, affirm Snow to be black, or another, that there is no sense in pain, or boldly assert the Sun shines not, when I see it, or a cordial comforts not, when I feel it, or that a troubled conscience is but a melancholly fancy, when the Terrors of the Lord drink up the spirits of men. These should be sent to *Anticyra*, to purge with *Hellebor* for madness. Pray, what Energy or power can be in a printed paper in the reading of a Chapter, wherewith *Austin* and *Jovinian* were converted from sin to God, or what powerful charm in hearing a mean Preacher, perhaps none of the Learnedest, like the blessed Fishermen of *Galilee*, to change the heart: if so many proud, haughty and rebellious sinners, who of direful Persecutors have sometimes turned tender cherishers and protectors of the Church of God: were it not for the fire of the Word of the Lord of Hosts that melts the Stone of the heart, and the hammer of that Word that breaks the rocks of the sturdy *Zanxurimims* all to powder; inasmuch that bitter scoffers have been changed into witty *Tertullians*, and turned their *Satyrs* into *Panegyrics*. Some morese Philosophers have proved quick and acute disputants in the primitive times to defend the Christian Religion. What can that be imagined to be that works so strange effects upon whole Nations

Job. 6. 4.

Psal. 38: 2.

Jer. 22. 29.

Psal. 19. 11.

Heb. 4. 12.

Ezek. 2. 4.

3, 11, 17.

Nations from the East to the Western-Indies, whitened the *Black-Moors*, civilized the hearts of *Scythians* more ferine, ragged, and brutish, than the Rocks and *Hyrcanian* Tygers, that gave them suck, and beautified the barbariously painted *Britains* far beyond the Oratory of the *Gaules*. It could be no other power than the awful dread of the Divine Majesty, and the melting sweetness of his mercy concomitant with his heavenly Word. Wherefore such are justly to be suspected for strangers to the work of grace, like *Nicodemus* at first, tho' a great Doctor in *Israel*, yet a great dunce in the excellenc point of the New-Birth: Or like that Doctor at *Oxford* sometime since, that searcht his Dictionary for the word [Regeneration] and could not tell what to make of it, because he found it not there. I say, we may greatly fear that they never felt this mighty power of the *Spirit of God* to change their hearts, that dare talk so proudly and irreverently against the self-evidencing power of the holy Scriptures on the consciences of men: when the Majesty of God shines ten thousand times brighrer in the Meridian of that Book, than the *Sun* without clouds at noon-day in the Zenith of *Africa*.

Rom. I. 16.

I shall intreat my ingenuous and pious Readers kind leave to descend into the bowels of two arguments to give evidence to the truth of the Holy Scriptures, and so conclude this present chapter. Which are drawn from the Oracles and Miracles mentioned in this sacred Book: The fulfilling of the one, and performing of the other; to the consternation and amazement of such

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such as had the happiness to be spectators of either, are in some part attested and confirmed by Heathens themselves, and cleared off by several Writers of unquestionable authority, confessing the matters of fact, which were accomplished in the successions of several ages, with great exactness and punctuality.

SECT. I.

Of Scripture Oracles.

FOR this purpose, it must be laid down for a standing rule, that the certain and determinate foreknowledge and prediction of future events long before they come to pass, is an undeniable evidence of infinite Wisdom and Power, and compatible to no created being. Hence, the Lord challenges this glory to his own name: that former things foretold by him did issue in the time predicted. Yea further, to lift up the people into the mount of observation, tells them, He would declare new things before they should spring forth of the Womb of Providence. Now, calls to the Heathen to bring out their Witnesses (if they had any) to justify their Idols, as to the verity of their predictions; and then appeals to the Jews as his own Witnesses, that they might know, believe and understand, that he was God, and before

Isai. 42. 9

Isa. 43 9, 10

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1 Pet. 1. 25.

Mat. 5. 16.

fore him there was no God formed, nor shall be after him. Which argument is amplified and prosecuted in the forty sixth and forty eighth chapters, asserting the Divinity of his Essence, and the verity of his declarations and prophecies. Citations might multiply, in which the silver Trumpets of the holy Prophets sound harmoniously in the ears of all Nations, proclaiming this mark and character of his eternal Deity, and that his words endure for ever, and are filled up to the brim with veracity and run over the banks of all ages in chryselline streams of accomplishments: while in the mean time their *oracles* & all the *Delphian* and *Dodonean* Oracles have filled the Heathen World with crooked serpentine lies and cheats. Whereas the very Ordinances of heaven shall sooner be involved into their ancient dismal *Chaos*, then any of these blessed sayings shall in the least tittle be dissolved or made void.

I shall now enter upon some of the famous Oracles of Scripture, which have bin so plainly verified before the eyes of many Nations, that several Philosophers and Historians of the Gentiles have confessed this truth, and born witness to their eventual fulfillings and doubtless honoured and embraced those Divine Parchments with great veneration; when many of them travelled into *Syria*, and had the great happiness by the leave of some Rulers of Synagogues, (*prece & pretio*) using gifts and intreaties to behold and read those heavenly prophecies; and 'tis more than likely, that many notions among the ancient Platonists are

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corruptions of and Compositions with the matter of those profound Writings.

But before further procedure, I must premise, that for want of my Library at hand, since my sad recess from my most desired services, I am forced to make the best use I can of my memory, and therefore cannot make my Citations so perfect and exact, as I else would: and partly from the defect of Historians in barbarous ages; we are not able to ioyn every Oracle to its precise complement: I shall yet endeavour to recal as many as I can, leaving the rest to further opportunities by Divine leave. Besides I do not think it very proper to over-burden this tract, or insist very long on such things, which else are useful to settle our faith upon a solid foundation, since our chief aim is the Doctrine of Faith it self.

In the first place then, because the transactions about our blessed Lord and Saviour are the very kernel and marrow of the whole bible: I shall set them down before I present any other Prophecies.

First we read that God himself immediately foretold to our first parents the incarnation of his son our blessed Lord by a Woman, and by the Prophet *Isaiah*, that she should be a Virgin: and so its related *Gen 3 15* that the *Druids* which were so famous of *Isai 7 14* old here in *Britain*, did of ancient times *Postel. in speech* declare that he should be born of a blessed *hist. c 6. p 204* Virgin; whence we may observe, that our *S. Spotswood* Lord took upon him the humane nature; *hist scotl p 2* not the Angelical, and likewise that he *Lond 1668* took

Heb: 2 16: took upon him no mans person but a distinct one of his own, his body being formed of the Hoily Virgin, by the inumbration of the Holy Ghost,

Gen: 26: 4:

Gen: 28: 14:

Num: 6: 24, 17

2. It is foretold that he should proceed from *Abraham*, and therefore of the *Hebrew* Nation, excluding *Japhet* and *Cham*, and all their *Posterity*: Again, he was to come of *Isaack*, excluding all the *Midianites* and *Hagarens*: After that from *Jacob*, excluding the *Edomites*, since he was to be their glittering star proclaimed by *Balaam* to arise out of the loins of *Israel*, and should in the latter dayes have dominion over *Gog* or the *Turk*, according to the *Samaritan* Copy. The lustre of this star shined upon the *Magi*, or wise men the posterity of *Abraham* by *Keturah*, and is also toucht by *Chalcidius* upon *Plato's Timeus*. [*Est quoque alia sanctior & venerabilior historia, quæ perhibet ortu stellæ cujusdam non morbos mortisque denunciata; sed descensum Dei venerabilis ad humanæ conservationis, rerumque mortalium gratiam: Quam stellam cum nocturni itinere suspexissent chaldeorum profecto sapientes viri & consideratione rerum cælestium satis exercitati, quæsißæ dicuntur recentem ortum Dei, repertaque illæ majestate puerili, veneratos esse, & vota Deo tanto, convenientia noncupasse, quæ tibi multo melius sunt comperta quam Cæteris.*] These are the words of *Chalcidius* to *Orosius Ep. of Corduba* Edit: Lug: 4to: 1617

Mat: 2:

Chalcid: in

plat: Timeum:

p: 219: Edit:

B: 4to: 1617:

Gen: 25: 15:

These wise men (that I may a little gloss upon that point) I take to be of the posterity of *Abrahams* second wife, and mingled among *Ishmaelites*, whom their father sent away and planted in the East Count

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that is called in the Hebrew *Kedemab* from *K-dem*, one of the sons of *Ishmael*, who dwelt among the *Itureans* of *Fetur*, and the *Nabathæi* of *Nebaioth*, and the *Cedæi* in *Pliny* of *Kedar*, &c: on the East of the Land of *Canaan* before you come to the River *Euphrates*, and this was the Land that should be composed into a Map by it self, and called the Land of *Kedemab*, or the east country; and here it was that *Job* lived, being of the Race of *Keturab* or of *Ishmael* in *Kedem*, and here the rest of his friends also dwelt, that were petty Kings over little Territories adjoining to some little Cities in those elder dayes: Among these were the *Zabii* of *Balaams* Kindred, *cultores Dei*, the worshippers of God, that sprang out of *Abrahams* family, but were polluted with divers superstitions and magical corruptions fardled together out of *Astronomy* physick, and several blind absurd traditions: yet retaining some reliques of truth, not utterly obliterated, but degenerating worse and worse. Of whom were the Ancient *Chaldeans*, and *Genethliaci*, observers of stars and times, and daily grew more corrupt and confused till it came to the *Arabians*, their Haly and such like patrons of folly. The former were those that dwelt among the Mountains of the East, and by the Rivers of *Mesopotamia*, whose successors are prophesied to come with presents to Christ: Our second *Solomon* and the very time of their coming to our blessed Lord at *Bethlehem*, may be stated from the Eclipse of the Moon within the same year, that *Herod* dyed: But enough of this at present:

Gen 25 15

Numb 22 5

23 7

Psal 72 10

Gen. 49: 10:

3 In the next place it was declared by *Jacob* on his death-bed, in his swan-like song, that the *Messiah* should descend of *Judah*, and rise up like a Lion out of that Tribe; but who dares rouse him up or encounter with him.

1 Chron. 17: 11, 4

Psal: 89: 20:

Isai: 11: 1:

4 The particular family in that Tribe was predicted to *David* to be from himself and otherwhere, that he should spring from the root of *Jesse* the Father of *David*.

Micah: 5: 2:

Zech: 6: 12:

Mat: 2, 23: 4:

Is:

Isa: 9: 2:

Zech: 9: 9:

Psal: 69: 21:

Mark 15: 23:

Isai 7: 16:

5. The place of his birth is also specified to be the little city of *Bethlehem*, and of his education to be *Nazareth* as some interpret that place in *Zechary*, not only because he was the *Branch*, but as to the Town where he lived, and that he should appear in the second Temple, and fill it with glory, and that the crowns which were hung up in the windows of that Temple should presignifie the counsel of peace to be between his Kingly and Priestly Office; and besides there are many other specialties mentioned concerning him, which came exactly to pass: as his riding to *Jerusalem* on the foale of an Ass, and the peoples crying *Hosanna* before him, his being sold forthirty pieces of silver, and pierced on the cross: his drinking vinegar, and feeding on Gall, his tasting of myrrhine wine, the wine of the condemned to soporate the senses, and stupifie pain.

6. The time of his coming into the world is also distinctly predicted: First, in general when the Land of *Israel* should be forsaken of both their kings; nor onely the *Syrian* of *Damascus*, but the royal scepter,

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ter, or at least the Supream Government shall depart and utterly be cut off from *Israel* and *Judah*: which was compleatly performed, when *Herod* caused the *Sanhedrin* to be put to Death.

Gen. 49. 10.
Josephus

Bnt yet more particular, when the middle of the last week of *Daniel*, or the 486th year and an half should be fully accomplished at his sufferings in the midst of that week; the *Periocha* or compass of which year took up their *Epocha* or commencement at the twentieth year of *Artaxerxes Longimanus*, when the Commandment or Edict went forth (not to return out of *Babylon*, nor to build the Temple which were done by former Kings, but) to restore and to build *Jerusalem*, even its streets and walls. In the time prescribed from that twentieth year: our blessed Lord both appeared and suffered for his Elect, under *Pontius Pilate* according to the Scriptures. His manifestation to the world under *Augustus*, and sufferings under *Tiberius*, seem to be hinted by *Suetonius* and other Authors. Nay, the Swan of *Manua* sings an *Anthem* out of the *Sybil* of *Cuma* upon his Birth.

Dan. 27.

Jer. 25.

*Jam redit & virgo, redeunt Saturnia regna,
Jam nova progenies cælo demittitur alto.*

*The Lovely Virgin and her Heaven born Son,
Commands the golden age again to run.*

So then, we find in the Old Testament these admirable predictions concerning him,

C

I. What

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1. What Nature our Lord should assume.

2. From what Nation he should spring.

3. From what Tribe.

4. What Family.

5. In what place.

6. At what time he should appear, and all those fulfilled to a tittle : which demonstrate the Divine Original of the Holy Scriptures.

Besides these Oracles concerning our blessed Lord so exactly fulfilled and attested partly by Heathens, partly by Jews and primitive Historians, but especially by the New Testament, which that it must be admitted for a competent witness will be I hope evident by the Divine Authority in the configuration of the Canon spoken to in the close of this Chapter : There remain yet some Prophecies to be briefly rehearsed, which yield a further and great light in this point of the verity of Scripture-predictions, and therefore of their Divinity.

For instance, the universal deluge prophesied by *Noah* 120 years, before it came : which antedate of years if not mentioned before by others, yet the deluge it self is confirmed by many Heathens, even Youths at school, read it in *Ovid* and *Horace* ; and the Dove of *Drucalion* or *Noah* is touched by *Plutarch* himself a grave Historian ; that wonderful Deluge, tho' some have thought particular, yet when the Holy Ghost speaks *Gen. 7.19.* so expressly, that all the high Hills under

Plat. de Solert.
anim. Lucian
de Deasyria, the
Ark p. 10. 60.
Edin Paris
1615.
Gen. 7.19.

der the whole Heaven were covered, I am sorry that any should open the door to Atheists to play upon Scripture. Which having declared that All the high hills were covered, adds further, that the waters did prevail fifteen cubits above those Mountains, and what vast high Mountains they are wherein the Ark rested, which were anciently called *Ararat*, as if (*Har gnall Har*) Mountains upon Mountains in the ragged Country of *Elwend* in *Media*; let the ingenious *Olearius* declare, who I could wish were followed by other Travellers, that they would learn Astronomy before they go abroad for many good purposes in Travels, but especially for Calculation of Eclipses, in order to Longitudes, and of taking the Altitude of the Pole in the *rudera* or ruines of ancient Cities that our ancient Geography of Scripture, and of Civil Writers might be perfected.

Olearig in his Persia.

But there is one thing more that may demonstrate the contrary to their weak opinion about particularity of the deluge; because, if the waters were higher than those exalted craggy tops in *Armenia*, and other places, there must have followed a powerful deflux of that liquid element, whereby all Champion Conntries must be overflowed to give an æquilibration or poise from all sides of the world upon the Center. Not to argue from the earths diurnal motion, which is the principal cause of the flux and reflux of waters in all Seas, and particularly the Atlantick Ocean, and the *Mur-del-sar* under the line and Tropicks:

the former being boisterously repelled by that great barr of *America*, sends them back with such violence to make those mighty tides in these North-west parts of *Europe*, and possibly on the West-sides of *America* the like.

But pardon me this paragraph spent on a matter *per transcendiam*.

But I proceed.

Deut. 30. 3, 3.
Voss de sessis.

Orph. p. 460.
Edit.
Cantabrig.
1652. 80.

Juv. sat. 14.
ver. 133.

The Prophet *Moses* foretold the Captivity of *Israel* many hundred years before it came to pass, and the deliverance of *Israel* in the latter days, not yet fulfilled. This great person is thought by some to be vailed under the name of *Moschus* in *Jamblichus*, his receiving the Law in Mount *Horeb* is so palpably exprest by *Orpheus* in his *gnome* in these words, [*ὡς ὑδροφορίας δεικνύει κατὰ διδάξαντα ἢ σμῶν*] as the water-born Prophet ordained in his Law of the two Tables, that I am scarce satisfied, whether this *Orpheus* were not feigned by a primitive Christian, rather than a *Thracian* Harper. But to be sure *Juvenal* was not counterfeited by *Thomas Aquinas* his Conuntryman, in that verse.

Tradidit arcano quodcunque voluistine Moses

Whatever *Moses* delivered in his hidden volumne; he needs no testimonies from Heathens, his authority is unquestionable.

Many other predictions we find in Scripture,

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pture, as the birth of *Josiah* above two hundred years before the Event as I think may appear. That *Nineveh* upon *Tigris* the Head of the *Assyrian*, and *Babylon* on *Euphrates* the head of the *Babylonian* Empire should never be built more, but continue a habitation for *Satyrs*, and the *Fims* and *Ohims* or wild Cats of the Desert; and therefore they do very ill, that call *Bagdat* by the name of *Babylon*, a well inhabited, and beautiful place: which denomination gives defiance to the Holy Scriptures: whereas this *Bagdat* called so from the pleasant gardens is forty miles below, on the same River: But in the old ruins, by the River side, is a little Ware-house, called *Felugea*, and among the vast piles of confused heaps of destruction, there are so many serpents and wild Beasts lurking up and down, that it is most dangerous for persons to venture among them.

1 King. 13:2.
Isa. 13:21:

Sanders in
Purch

Again, there's likewise found a Prophecy of *Cyrus*, which some take to be 170. others 200 years mentioned before his appearing: but I have not that golden canon of *Ptolomy* by me at present, which states the *Nabonassar Æra*, and the *Persian Monarchy*, &c, so exactly, that we need not wave up and down in those *Chronological Difficulties*, which others have done before us, and I could heartily wish, his *Almagest* and this Canon were printed by that manuscript in the famous *Bodly Library*, out of which I copied it.

Isa. 44 28.

When the great deliverer of the Jews
C 3 came

*Josephus l. 11.
c. 8.*

came abroad in the world, some assert, (as I remember) that they shewed him *Isaiah's* Prophecy concerning himself written so long before: not unlike to what *Jaddua* the High-priest did in reading to *Alexander* out of *Daniel*, the predictions of his great conquests over the *Persian* Empire.

Ezek. 29. 15

But to draw towards an end, in mentioning a few more, tho there be many, the irreparable ruine of *Edom* spoken of, long before the time when there remained neither name nor nation, but as wrapt up in *Idumea* a little parcel of the Province of *Judea* under the *Romans*, which contained the *Philistin* Country, and a little southward. Nay, there be many other Kingdoms fell under the same prophetic doom, that are now lurking in their ruines and ravenous beasts, preying upon the bones of the ancient Cities. Of all other, that of *Egypt* is remarkable, that it should be a base Kingdom; nay, the basest of Kingdoms, and should exalt it self no more, and so it has been ever since the *Persians* conquered it, under whom it groaned, and then turned to the *Grecians* under one of *Alexander's* Captains till *Cleopatra*: then a provincial to the *Romans*, and after them to the *Saracens*, the *Mamelukes* and *Turks*, by whom it is dreadfully pillaged and plunged by every new *Basha* to this day.

*Dan. 2.
c. 7*

But above all we should mind and diligently observe that most famous prophecy of the four great Monarchies in *Daniel*; whose truth almost every History of the civil

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vi Nations demonstrates age by age, from *Nebuchadnezzar* to the end of the world. Which as it is twice exemplified under two visions, so the fourth or *Roman* is much more amplified by holy *John* in his *Patmus* Revelations. By both which as by two great torches every man in his proper age beholds the verity of scripture prophecies, to shine forth most illustriously : and we may be as certain of what remains yet unfulfilled, to receive its accomplishment as of that we have read, and heard, and seen, performed before our eyes.

There is one Prophecy I would not let slip, and that is in the Prophet *Zephaniab*, which declares that God will famish all the Gods of the earth : and men shall worship him, every one from his place, even all the Isles of the Heathen. I the rather mention it, because *Plutarch* that learned Gentile hath writ a tract as if on purpose to verifie this prophecy which he entitles *peri ekleloipoton Chresteron* of the Eclipse or silence of Oracles, where he mentions the death of the great God, *pan o megas tethneke* which some apply to our blessed Lord the great Shepherd of the sheep. It is related also, that the Temple of *Apollo* at *Delphos* in *Phocis* of the *Grecians* (where afterwards true Religion was set up) was overthrown by Earthquakes and Thunder ; and at the same time when *Jerusalems* Temple was destroyed, and neither of them rebuilt to this day : to intimate that Pagan worship of the Heathens, and the ceremonious

Eph 3:11.

*Plut Sullas
de Augusto
Lactantius
Boeth de diffi
scholastic b:1:
12 c:41:Orosi-
us me puer
Hebræus jubet
hinc ad
tartara adire
Heb:13:20*

monious worship of the Jews should be removed, and give place to the Christian Worship in Spirit and Truth.

The last thing that I shall mention is the noble Prophecy of the conversion of the Gentiles, so often set forth in many Chapters: the fulfilling whereof is attested by multitudes of Authors of all Countries, how Thomas in the East converted the Indians, and that the posterity of them that resisted him, are markt at this day with one leg much bigger than the other, as I received by eye-witnesses for a truth; but the account is only a child of tradition: In the Northwest the Scythians were converted by Andrew, and thence their Posterity the Scots own him for their Tutelars Saint. The Britains as many assert were converted by Joseph of Arimathea, the Egyptians and Abyssines by Mark and his Disciples.

Capt. Prouz

*Ludolph hist.
Abyss*

But I proceed no further, it may be observed by every ones experience to this very day. These things require just Treatises to inlarge upon, and to display in their full and lovely colours.

But yet that I may set before all a method to convince every candid person of the truth of Scripture upon this score, and hence their divine original; I would desire them to do but two things:

I. To observe and study what Prophecies the *cardo sæculi* the present state and scene of things determine us to be under the

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the fulfilling at this present day.

2. I recommend to their continued studious observation, what things remain yet to be fulfilled, that they may thereby be daily satisfied and fully convinced: For if the great God have thought fit in love and mercy to reveal such great things to his Church: we ought to lay aside our trifles and vanities of contradiction, and observe the workings of his Providence which continually rowle upon the wheels of Prophecy. And therefore I shall name some Prophecies yet to be fulfilled:

The second coming of Christ was prophesied of by *Enoch* before the Flood, and by some part of *Baalams* Prophecy; But the New Testament blows many Trumpets over Prophecies, as if challenging the whole World to observe this issue, and among others, let us touch these following;

Jude 14.
Numb:24:17,
19. 24:
Rev: 8:2.

1. *The final period of the Metalline Image set forth by Visions in the Book of Daniel.*

2. *The downfall of Antichrist after the expiration of his 1260 years, now at the doors.*

3. *The ruine of the Turk after the end of 391 years from the establishment of his Ottoman Empire, and the great thoughts that shall come into the heart of that Gog in these latter dayes.*

Ezek.38.10.

4. *The Conversion of all Israel to our Lord Christ, and their restoration to their own Land, never to be removed more.*

5:

prudentius

Rom: 8: 21, 22:

5. The glorious state of the united Church both of Israel and Gentiles, from the River Indus to the Atlantick Ocean, wherever the four mettals have obtained: yea and the spreading of it wherever the ten toes have set the prints of their dominion, and that this blessed state shall endure in all manner of spiritual Holiness and temporal felicity under a perpetuum ver, a continual spring when the seasons shall be most happy, Heavens influences most benign, unity and concord and interminable peace among all Nations, and the deliverance of all the creatures (which now groan under the cruel oppression of the wicked) into the Festival liberty of the Sons of God, this happy $\tau\alpha\lambda\upsilon$ $\gamma\upsilon\epsilon\sigma\iota\alpha$ or restoration of all things shall continue to the close of the World, when those of the outsidess about the Holy City attempting mischief shall be destroyed by fire from Heaven, which enters us upon the sixth, viz.

2 pet: 3: 7:

Mal: 4: 1:

6. The Conflagration of the World, and all the wicked in it by fire: mentioned by Peter, and crept into Ovid in his Metamorphosis, [*Esse quoque in fatis, &c.*] Its written in Fatidical Books that the Heavens and Earth shall perish by fire.

Job: 14: 3:

Rev: 20: 12, 13

1 cor: 15: 24:

7. The return of our Lord to take up his People into Heaven. 8 Then comes the great Resurrection and 9 The tremendous day of Judgment After which 10 He proceeds to deliver up his Mediatorian Kingdom to the Father, and then the Glory of Heaven shall continue to all eternity, when God shall be All in All.

SECT:

S E C T. II.

The Miracles in Scripture.

HAVING Treated somewhat of the infallible Prophecies, I shall now by the Grace of God rehearse some of the notable Miracles mentioned in Holy Scripture. For as much as they are works above the power of nature, therefore all Nations stand gazing at such mighty exhibitions of Gods Majesty; such as curing blind-born Persons, the restoring the dumb and lame, who were so afflicted from the Mothers Womb, yea, reviving of many from death to life: are they not undeniable Testimonies, that such a one that performs these, is a God, or transacted by the immediate assistance and presence of God? whence we may very well infer, that what such a one speaks is to be embraced as by divine Authority. For that glorious Person, that manifests in his works such heavenly and coelestial power, must be believed to be God, and a God of supream Truth and highest verity, as well as of surpassing power. For infinite power and truth are and can be centerd no where but in a God.

Let

Let us then recite some of the noble works of God mentioned in the divine Pages: that shewed themselves both before, and attended the promulgation of the Law and Gospel, which transcended all the powers of nature and of Angelical Spirits to produce: altho evil Spirits have ever laboured to imitate God, and set up a chappel of Miracles to oppose the glory of his Majesty, and of the holy Prophets, and of the Son of God.

1. The first that offers, is the destruction of *Sodom* by fire from Heaven, mentioned by *Strabo, Pliny, Solinus, Mela* and *Diodorus-Siculus*; naming also the two chief Cities, *Sodom* and *Gommorrah*, that perished in their flames, and that the place where they stood being turned into a most dismal lake, called *Asphaltites* from Brimstone or Bitumen, wherewith it abounds. They speak also of the Apples that grow near it, which seem ripe and pleasant, but being toucht, crumble into dust.

Two things I would here call to mind:

Isa: 30: 33:

Mark 9: 45:

Rev: 14: 10:

Ec 19, 20, Ec

1. That the Holy Scriptures set forth *Hell* by this Lake of fire and brimstone in several places.

2. That a Gentleman, one Mr. *Steel*, who with some young Merchants visited those places, and bestowed upon me a Glass of the water of that Sea, and a Cup made of the Cedar of *Lebanon*: relate in a small Treatise of several things which they

they saw in the Holy Land, and particularly, that the *rundera* or *piles* of some Buildings began to shew their heads visible above water, which are judged to be remnants of *Sodom* &c; and that put me in mind of a remarkable Scripture about the return of *Sodom* and her Daughters or Villages in the latter day, at the reduction of *Israel* to their own Land; and that the waters of the Sanctuary shall cure the dead Sea, from *Engedi* to *Eneglaim* or *Galim* in *Moab*: But I leave it to the consideration of the Learned.

Ezek 16:53,55

Ezek 47:10

2. The second Instance may be of *Israels* coming out of *Egypt* by the power of Gods out-stretched arm, with many Miracles preparing and attending their exit. Some things to this purpose are mentioned by the Compiler of *Trogus Pompeius*, L. 36 and by *Manetho* in *Josephus*; which tho some would draw to another time, yet the settling of those that are there said to come out of *Egypt*, at *Jerusalem*, seems to shew it. Nay, the very *Magicians* that contended with *Moses* are remembred by *Pliny*, under the names of *Fannes* and *Jotapata*, and by *Eumenius* in *Eusebius*, and by *Diodorus*, *Siculus* in *Photius*, L.40. taken notice of by the Learned Bp. *Usher* in his *Annals*.

Of *Joseph* in *Egypt*, see *Justin* 1: 36: c: 2:

Plin: 1:30:c:1: de prepar: 1:9: c:8: *Apulejus*: *Apol*: p 54:

3. The third may be the Conquest of *Canaan* by *Joshua*, whom some recount for the *Hercules* of the ancients, and a remembrance of his victory, graven on a Pillar by the *Phœnicians* in *Africa*, shewing that they fled from the face of *Joshua* into that Coun-

Hercules Tyrius in *Lucian* de *Deam syriæ* p: 1036:

treys

Procop

they where their Brethren of the Race of Cham of near alliance to the Canaanites then lived; which is toucht as I remember by Procopius in his Vandalick Wars & others. The standing still of the Sun seems hinted at by Plautus in the double day, I think in his Amphitryo.

4. The fourth wonder may refer to the retrocession or going back of the Sun in the dayes of Hezekiah, which engaged the King of Babylon to send an Embaſſy on purpoſe to ſearch out the truth of that Prodigy. In reference to which, this is remarkable, that ſome Eclipſes mentioned to have happened before Hezekiahs dayes, are all found by our modern Aſtronomical Tables, as exact; as if thoſe Prodigies had not been extant: which may give to ſome a little more facile apprehenſion of the motion of the earth, then the Perapatetick School will as yet admit. For the Phœnomenon or appearance may be ſolved by a miraculous ſtopping of the Earths diurnal motion, though its annual in the Zodiack might continue.

Isat: 2:2:

5. The fifth concerns that extraordinary Star, which appeared at the Birth of our Lord to the Magi in Kedemah or the Eaſt by the River Euphrates, who came ἀπὸ ἀνατολῶν from Jobs Eaſt Countrey, whereof before, and which preſaged as they thought in thoſe dayes the riſing of ſome Grand Emperor out of ſome Eaſtern Nation: whereof Suetonius ſpeaks [Percrebuit in toto oriente, &c,] that there was a preſage

sage of one that should Rule the whole *sueton in Ves-*
 World ; which they applied to *Vespasian, pas:c:4:8*
 but more truly concerned our blessed *Tacit:hist:l:5:*
 Lord, whose Kingdom was to be universal [*pluribus per-*
 and eternal. *suasio inerat &c*

There is a passage also about *Herod* at
 this time, which tho no miracle, yet it was
 a prodigy of cruelty, which that infamous
 Prince perpetrated in the Land of *Judah* ;
 and herein may somewhat concern this
 Treatise, that it sets the time of the Epi-
 phany or coming of the Magi or wise men
 to our Lord, a little before that Lunar E-
 clipse in *March*, which preceded that Ty-
 rants death ; who slew so many innocent
 children, and his own son among the rest,
 that gave occasion to the Emperor *Augustus* *Macrobi:satira*
 to taunt him with that scoff, that he had *l:2:c 4:*
 rather be *Herods* Hog than his son, count-
 ing him for a Jew (and I think he was
 a proselyte) tho indeed he were an *Idu-*
mæan of *Ascalon* by birth, that is of that
Idumæa or *Edom* so called in the days of our
 Lord, as may be observed in *Ptolomies* greek
 Geography, lying in the south-part of *Ju-*
dah.

6. But the most remarkable miracle was
 that of the Suns Eclipse at our blessed
 Lords passion, because it disappeared, and
 was mantled with pitchy darkness near the
 Full-Moon of the Pasover, which is impos-
 sible in the course of nature. For proof
 whereof *Eusebius* gives in ample testimony
 in his Chronical Canon, citing the 14th.
 Book of *Phlegon* of *Trallis*, who asserts it to
 have happened in the fourth year of the

paul Diacon:
max:in scholl:
ad Dionys Orig:
tract:29, & 30:
in mat: Euseb
edit:scalhaustini:
Eph: 156:

Magd:
cent:1:l:1:c:11
p:381:augustin
Ep:Rom:de ci-
vit Deil 10:c:
27 & Euseb. in
vit Constantini

pausan in atti-
cis Laert in E-
pimediid Lucian
philopatri Oe-
cumenius, &c.

Lang.de
christ annis

202 Olympiad. *Dionysius* also the *Areopagite* is mentioned by the *Magdeburgenses* for an Epistle of his written to the Citizens of *Heliopolis* or *On* in *Egypt*, wherein that common saying is avouched for his [*Deus naturæ patitur, aut mundi machina collabitur*] The God of nature suffereth, or else the frame of the world is flying in pieces] Besides what *Petrus Comester* records, where ever he had it; that the Philosophers of *Athens* disputed about this Eclipse, as being the occasion of building that Altar to the unknown God: Tho *Pausanias* (as I remember declares it to have been erected upon the great devastation made by that fearful pestilence at *Athens*, in the time of the *Peloponnesian War*, so notably described by *Thucydides*. But passing that, the afore-said admirable Eclipse of the sun being celebrated near the Full-Moon of the paschal solemnity: It must needs follow, that the Moon her self must be prodigiously and totally Eclipsed, being near her opposition at the same time. Nay there was moreover another Eclipse of the Moon in her natural course in the Evening of the same day: as by calculation out of the Tables doth manifestly appear, the scheme whereof is exhibited by *Buntingius* in his chronology, and I think declared by others also. So that there were three Eclipses in the compass of one natural day, that all the inhabitants round the globe might read in the heavens some wonderful work about that time, had they known the language of those glittering lamps, whose places being then near the Equinoctial, the sun in Aries, & the

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the Moon in *Libra*, they might be seen almost from Pole to Pole. Such a Spectacle as never had happened from the foundation of the World, and possibly may never again. It being a superlative attestation to the glorious sufferings of our blessed Lord and Saviour Jesus Christ. Concerning the darkness of that time, how dreadful and universal it was, others having discoursed; I shall not enlarge.

Many other wonderful Miracles transacted by the Prophets in the *Old Testament*, and thousands by our Lord, and many of his Apostles in the new, are set down for the confirmation of the holy Oracles. Several things, and some persons mentioned in the Sacred Books are likewise glanced at by the Heathen Writers. Such persons as the *Magi*, are hinted by *Laertius*, some things mentioned by *Celsus* in *Origen's* refutation of his Heathenish Opinions, by *Julian*, *Porphyrus*, *Apollonius*, &c. who endeavouring to undermine the Authority of the Scriptures, have by the conduct of providence strangely ratified it, as the Patriarch of *Jerusalem* said of *Julians* attempt to rebuild the Temple; it happened that not a stone was left upon a stone there, the anger of God, sending Thunder and Lightning, and Ebullitions of fire out of the bowels of the Earth so violent, that all the foundations of the old Temple were flung out to the destruction of many of the old Jewish Builders at that time. There be several of the Learned primitive Fathers have taken great pains to good purpose on such

Niceph.

Mat.

D

like

like points, as *Clemens Alexandrinus*, *Origen*, *Justin Martyr*, *Lactantius*; *Arnobius*, *Eusebius*, &c. who have distinctly written against the Gentiles with the Pen of a Diamond; and abundantly refuted their Errors and Sophistries setting forth the great and mighty acts of holy men of old, attesting the sacred Doctrines: Yea so great was the conviction of the stupendous works of our blessed *Messiah*, the Wonderful, the Counsellor upon the Spirit of the Emperour *Tiberius*: that he strongly urged the Senate of *Rome* to recognize him for God. But the counsel being horrible Idolaters, would not admit it: Because (said he) he would have no other God besides himself: which indeed is but his just and magnificent right, nor will he give up his glory to dumb Idols.

Isai 9 6.

*Euseb. ex Ter-
tul. l 2. c. 2.*

Isai. 6. 10.

Dan. 10. 21.

Job. 2. 22

But yet, these mighty works forespoken of, tho they do not, nor can of themselves directly cause true Faith in the heart, without the Almighty power of God (else why did not the gross-hearted Jews believe) yet are they a strong Foundation for Faith to insist upon, and to induce the belief of the Divinity of that person who is the original Revealer and Deliverer of these Scriptures of truth to the World. However it be plain that Miracles work no Faith without a divine concurrence, but persons, as *Pharaoh* and his Associates might stand amazed awhile, yet quickly return to their late stupidity. And our blessed Lord we see would not trust the unbelieving Jews, though he had exhibited great Miracles among

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among them, because he knew what was in the corrupt and false heart of man.

But now let us step into the third and last Section of this Chapter.

S E C T. III.

The Consignation of the Canon.

HAVING by many Arguments (I hope) demonstrated the Sacred Authority of those inestimable volumes of Scriptures: There yet remains an enquiry about the finishing of the Canon, or the compass of all the Books that are of Divine stamp and original. Those two great Luminaries of the *English Nation*, Dr. *John Rainolds* of *Oxford*, and Dr. *William Whitaker* of *Cambridge*, have largely and solidly handled this Point against the *Romanists*: which the Learned know better than I: But since that somewhat on this Subject may not be ungrateful or unuseful to many: give leave to treat a little upon it in this Section, and so conclude this first Chapter,

It is then the Sentiment of several of the Antients in the primitive times, that the
P 2 holy

holy Apostles of the Lord did consign or state the Canon of Scripture, and it hath obtained among many of the Learned for an indubitable truth, of which Testimonies I shall recite some to that purpose.

A.170

Euseb. l. 4. c. 25

The first whereof is *Melito* Bishop of *Sardis* about the Year 170. so sayes *Eusebius*, attesting that he set out the Canon of the Old Testament, just as we do, omitting the *Apocrypha*, for which purpose he Travelled into the East to gain full intelligence.

A.340

Athanasius of *Alexandria* sets down the same Catalogue, as *Rainold de Apocryphis*, Vol. 1. p. 361.

A.360

Rain p. 328.

361

Cyril of *Jerusalem*, the same in his Catech. l. 4. and expressly asserts the Apostles to be the declarers of that Canon, and that it was received from them, in these words, *Quibus nobis libros tradiderunt*, that delivered these Books over unto us.

A.394. or 8.

Magd. cont 4.

P. 833.

A. 385

The Council of *Laodicea* met (in an Apostolical Church) and composed of *Asian* Bishops, mentions no other as to the Old Testament.

Amphilochius of *Iconium* recites the same, *Rain. p. 332.* *Jerom* in his Catalogue of ancient Writers, expresses it thus of *John*, [*Novissimus omnium Scripsit Evangelium rogatus ab Asie Episcopis*] that he being intreated by the Bishops of *Asia* (of all the Evangelists) was the last that wrote a Gospel : as we may gloss upon the words: we find also that *Justin Martyr* affirms that

John

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John did see the Visions, and compose the Book of the *Revelations* of what he saw in *Patmos* (now *Patina* in the *Egean Sea*.) And to the same purpose it is attested by *Irenæus* lib. 5. towards the end, and by *Eusebius*, l. 4. c. 18.

Furthermore, *Austin* who a little survived *Jerom*, in his Book against *Faustus* [*Excellentia canonice autoritatis veteris & novi Testamenti, &c Apostolorum confirmata temporibus, &c.*] and again, [*Nemo dare potest auctoritatem cuiquam libro, quam per Ecclesias Christi ab ipsis Apostolis constet, utas non accipit, ut inde ad posteros firmata commendatione transcurreret.*] None can give authority to any Book (that is of Scripture) which he hath not received from the Churches of Christ, constituted by the Apostles themselves, that so they might be transmitted with a firm recommendation to posterity.]

August. contra Faustum. l. 11, c. 5.
L. 13. c. 4.

De Doct. Christ. l. 2. c. 8.

Again, when treating of the Canon, he sayes, we should follow the authority of those Churches [*Quæ Apostolicas sedes habere & Epistolas accipere meruerunt*] which were dignified by the presence of the Apostles, and received Epistles from them. And such was the Church of *Laodicea*, whose Canon is above-cited.

There is moreover a famous quotation out of *Eusebius*, mentioned by Dr. *Cousins* in his History of the Canon, where he brings the ancients asserting, that the Apostle *John* (*rogatu*) at the request of the *Asian Churches* did fix the genuine canon

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of Scripture : and adds *Eusebius* to it, This is in the margin, but in text of his discourse, c. 4. 647. thus. [Before Saint *John* dyed, who dyed last of all the Apostles, the Canon of Scripture was made perfect, and delivered over to the Christian Church.] What a happy pen had he us'd and blest the Church with an excellent discovery, had he quoted the chapter and book out of *Eusebius*, if the words cited were really there. But upon most diligent search, I could never yet find it in that Author, tho I have read him over (but pardon my saying so) in some places, but especially the recited, over and over. If there be any mistake in my search, how glad to see it rectified and how thankful : But I fear otherwise, and rather suppose either he had some other Copy or Manuscript, or else the mistaken citation must refer to the writing of his Gospel, and not the consigning the Canon. For indeed the Apostle did compile his Gospel [*Rogatus ab Asse Episcopis*] at the desire of the Bishops of *Asia*, as *Eusebius* and *Jerom* and others relate, that's very true. Now tho some hence would deem that his Gospel was the last book of Scripture written by any Apostle, yet I rather understand it, as I said before, that he was the last that wrote any Gospel of the life and acts of our blessed Lord. For so the words of *Jerom* imports [*novissimus omnium, &c.*] he was the last of all that wrote any Gospel History, not that he [*novissimum librum novi Testamenti conscripsit*] wrote the last book of the Testament, that cannot be
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Euseb. l. 4. c. 18

& l. 5. c. 6

Irenæus. l. c. c. 1

& l. 5. Justin.

war: heronim.

in catalogo ut

magdeb. lent. 1.

l. 2. c. 10. p. 569.

& l. 2. c. 4. p. 67.

setcht out of these words of *Jerom*, but is a force put upon them. From whence they would seem to draw, that if his Gospel were the last book written; then he thereby consigned the Canon of the whole Scripture: But the former not being clear from these words, (that because he was the last that writ a Gospel, that therefore the Gospel was the last book of Scripture that was written by any Apostle) that's not consequent. But if we can clear that the Gospel of *John* was the last book of holy Scripture, that ever was written by the appointment of God, it were to purpose indeed, that the Canon were sealed up by it. But if the Revelations should prove to be the last book written by command of the Spirit, and pen'd at the desire of the *Asian* Churches, according to his visions in *Patmus*, then it must be *Sigillum Canonis*, the finisher of the holy canon. But this as yet I cannot certainly find, and therefore at present must acquiesce. Yet as to this Revelation book, there being of old much debate, it was at last determined among the Heresies to question its Authority: now its being so late received, it seems to imply, that it was the latest penned.

Whatsoever hath been hitherto said, I rather incline to think, that this great work was not concredited to Angels, or any holy men, or Primitive Churches at first, but performed by the Majestical Authority, the Lord and King of his Church, and that he himself in his own person commanded the
sealing

*Pro. 22: 18, 19**Dan: 9: 24:
Grasserus*

sealing of the Canon to his Servant *John* from heaven, in the close of the Revelation-book; however it comes to pass, that we have not as yet this testimony of *John*, formally set down by any Ecclesiastick Writer of the Primitive Times, that I have had the happiness to peruse: happy they that shall produce it, authentick, just and true. But it seems to me that our Lord himself performed this work, when he added those direful and fearful curses to fall upon any that dare to add or diminish from it: which looks like a sanction of heavenly Majesty, not only pronouncing that particular Prophecy, but as extensive to the whole Bible: since it was foretold by *Daniel*, that the Messiah should not only suffer for transgression, but also seal up vision and Prophecy. Which I well know may be construed in reference to all the ancient visions concentrating in him: but the phrase may comprehend also his sealing and determining and putting an end to all visions and prophecies, after which there should come no more; he being the great Prophet of his Church, and his holy Spirit the great dictator of Scripture.

This I humbly take to be the full final and utmost period of all Scriptures, according to the foretelling of *Daniel*, and the practical consignation by our Lord himself, and therefore needs no further authority. Whether then this or the Gospel were written last, it matters not so much as to the signing of the Canon, but since the Apostles in their times did attest it, and the primi-

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tive churches worshipped and walked by its light, and that ever since by some notable providence it hath stood in the rear of the Canon in all ages: we have received it in connexion with the other holy Scriptures, as the complex or body of Divine Truths, let down from heaven, and therein as *Tertullian* expresses it, we adore the fullness of the Scriptures.

Rom 3 2

1 Tim: 3 16

2 Pet 1. 21.

To draw toward an upshot, since we find the Scriptures of the Old Testament, cited in the New, as the Oracles of God, and thereby made authentical by the Spirit of God, assuring us that the Prophets of old time spake as moved by the Holy Ghost, and what they wrote was received by the Jewish Church, which is dignified with that honour to be the *verba oracles* or the keepers of the divine law: since also that the New Testament is confirmed by divine miracles and oracles, and the attestation of our Lord himself in the close of the Revelations; what remains but to conclude, that they are of heavenly original, and have supremacy in and over the Church, and over the whole world, as the rule of life, and are as a star shining in a dark place, directing us in the path to eternal life. Whatever the *Romanists* talk of their Church, or any other of the Patriarchal Seats, especially *Jerusalem* and *Antioch*, where we are sure that *Peter* sat: yet the Church can give no Authority to Scriptures, but commendatory and all else is but Sophism. For the Church is built upon the doctrine of the holy Apostles and Prophets. So that

Eph. 2. 20

that altho at first we receive the scriptures in and from the ministry of Christ in his church. Yet as *Austins* saying to this point may be gloss'd, [The whole Authority, both for Ministers to preach, and churches to act, is deduced only from the holy scriptures, so that the Churches of Christ ought to do nothing in doctrine worship or manners, but as the holy scriptures are their best, their unerring and most authentick guide,

There rests yet a small objection before I conclude this chapter, which is, that if citations in the new (as I said above) do ratifie the Old: then the Septuagint translation should receive a higher character than the Hebrew, because in some places its cited when differing from the Hebrew, Then *Aratus* being cited in the *Acts* and *Menander* in the *Corinths*, and *Epimenides* in *Titus*, are all authorized by the Apostles.

Acts 17. 28

I Cor 15. 22.

Ti 1. 12

I answer, That the Septuagint Greek is cited only as a Translation: which by wonderful providence was composed at the command of *Ptolomy*, to prepare the Grecian Gentiles for receiving the Gospel. But I must not enlarge.

As to the heathen authors, *Aratus* and *Epimenides* are urged *ad hominem*, as arguments from their own Prophets to convince the n of some heathenish follies and impieties. As for *Menander*, he is cited as the learned judg in answer to *Anacreon* in the 32 verse of his atheistical rhyme: much like

like *Horace* and other Epicurean Ballad makers: who often push at one another with scoffs and jeers. Nay far better men than they some of the good fathers of the primitive times in the *Apologies* made in defence of the christian-church bring in multitudes of Testimonies out of *Heathen* writers against their Pagan Idolatries, Superstitions, Atheisms, Persecutions, and the vain boasts of the antiquity of their shamefull dunghill Deities, which matter is obvious in the writings of *Origen* against *Celsus*, *Clemens Alexandrinus*, in his *stromata*; *Minutius Felix*, *Arnobius* against the Gentiles, *Austin* in his book of the city of God, and *Learned Perin* in many of his Epistles and commentaries.

Let us then determine this point from what proceeds in the arguments assumed from Oracles and Miracles, and many other grounds briefly touched above, that they are the very Word of God, but particularly by their converting power upon the Soul, commanding reverence, and trembling and horror into the conscience both of men and Devils: as they did upon the Spirit of that Petulant Philosopher in the council of Nice. Nay, so terrible is the weight of these Truths upon the Souls of some fleeing atheists, that they are forced sometimes to Hobbianize, that is, tremble to be in the dark, as he did at the Lord of Devonshires being afraid to walk abroad without Mastiffs or Tishols, and how much more was he appaled at the approach of death.

Gelas Cizene
list Nice
council,

Whereas on the other side, how often
have

have we seen with joy and delight, this blessed Word of God to have comforted many a soul in the greatest conflicts and agonies of death, whence it follows, that these effects must be the issue of divine power, & that these writings are indeed the very Word of the holy God: since no other books or preachings do or can so rouse and startle the proud conscience of man. In-
 somuch, that else we might justly wonder what the man ails that is so tormented, his heart raging like the troubled Sea, till the Allabaster box of fragrant ointment be opened out of the promises, and the balsome when poured into a scalded and wounded spirit, immediately asswages its pain, and sinks the blisters: which all the Divines and holy Orators in the world could never do, till the presence of God stamp't ideas of mercy and comfort, speaking peace to the Soul. Whence we may sweetly infer, that no other books can be received with any powerful convictive authority: but wherein they agree with the tenor and canon of holy Scriptures: so that whoever walks according to this rule, peace shall be on him, & mercy as on the Israel of God.

Gal. 6. 16.

I shall then finish this first Chapter with that inference, for which those mediums were brought. That since Faith in Christ Jesus is the very scope and design, the very sum and substance of the whole Scripture: it follows, that the acting of Faith upon them (as the *Doctrinal Object* of such divine original) is grounded on the holiness and truth

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truth of the omnipotent and eternal God. Wherein it is impossible for him to deceive *Heb. 6.18* us in not fulfilling his gracious promises, to humble contrite and broken spirits, that trust in his mercy.

In like manner, the acting of our Faith *Eph. 2.20* on the Lord Jesus as its *personal object* for our Justification, is built on the foundation of the holy Apostles and Prophets, Christ himself being the chief corner-stone, laid *Psal. 87.1* by the Father in the holy mountains.

Whoever then believes not God on his Word and Promise makes him a Lyar as far as in his power: which every one should *Tremble* to think on, because they believe not the record, that God hath given of his Son. Which pertinently leads me into the second chapter, about the Deity of our blessed Lord, the natural and eternal Son of God. Which Doctrine being evicted and manifested, layes a most sure ground for Faith to erect the Temple of Glory, and will secure our tenure of Salvation inviolable, like a House built upon the Rock of Ages, that will endure to all Eternity. *1 Ioh. 5.10.*

CHAP.

CHAP. II.

Of the Deity of Christ.

TO Prove the Doctrines of Christ to be true and perfect, we must demonstrate his person to be infallible, and to prove his sufferings to be satisfactory to Divine Justice, there must be an infinite value in that glorious person, who was graciously pleased to suffer for the sins of the Elect. If this be clear, then Faith builds upon a Foundation as firm as the Being, Fidelity and Constancy of a holy and gracious God: This can't be better fixed, but by manifesting the Deity of Christ in the glorious Messiah, who appeared upon Earth in the dayes of *Augustus Cæsar*. Now if Christ be God, even the natural Son of God, then the most precious Blood of his sufferings by communication of idioms or
 pro-

properties between the two natures may be called the blood of God, as it is in the Holy Scriptures.

Acts 20. 28.

Heb 1. 3.

& 9. 12

Rev. 1. 5, 8

For the Proof of the Deity of Christ, I intend no great Enlargement, but refer to those who write directly against the *Socinian Heresie*: it concerns us only to argue a little upon this point, and deduce some intermixed consequences.

Hornbeck, *Ma-*
reius, Calov-
us, &c.

As to this great Subject, having already accounted for the Divinity of the Scriptures we may now take leave to use them as Testimonies sent from heaven, and left upon Record in the Church to prove this Truth. On which very score, its commonly received from the Antients, that the Apostle *John* wrote his Gospel against *Cerinthus*, and other primitive Hereticks, by the instigation of the *Asian* Churches. But most certainly by the inspiration of the spirit of God. After him *Atanasius* of *Egypt*, *Hilary* of *France* and *Fulgentius* of *Africa*, and several others have largely and nervously handled the sword of the spirit against the *Arians*. Let us however touch a few arguments in the case.

1. The first argument may be taken from the Eternity of Christ, no Being can be eternal, but must be God. Our Lord was in Being from all Eternity, and therefore must needs be God: he had a glory with the Father before the world was, but let us joyn it with eternal sonship, and infer, that if he were the eternal son of God then

Ioh. 17. 5.

Heb. I. 3

John 5. 18.

Mark I. 24.
5, 7. Luk. 4.
34. 8, 28.
Lert in Thalete

Prov. 8. 23.

then he must be true God in Essence, for he must be every way the character of his Hypostasis, or as we translate it, the express image of his Person. This Argument of Christs being God, because he was the eternal son of God. The Jews very well understood its force, and therefore presently argued against him of Blasphemy in assuming the honour of being God. For to be the eternal Son of God, he must be coessential with God: which confession that Christ was the Son of God; he required of all his Disciples, and it must be understood of his eternal Being, and not as *Adam* is called a Son of God: because he urges the Jews with his works, and such as none can produce but a God, such as the Father performed; whereof more by and by. The Devils themselves do own this point, and yet how many blind nominal Christians are there who have not attained the knowledg of *Thales*, who calls him the *μεγαθυμωτατος των ανων* if cited right. And yet our dayes find some who bear the Name of Christ, but blaspheme his nature, and speak boldly against this grand Fundamental of Christianity: such as the *Socinians* and many Quakers; poor wretches perverted by cunning sophisters, that plead against the only true means of their own salvation, and return again to the Old Covenant of works. Whereas the scripture is both evident and copious in the case. As that of Wisdom: (*I was set up from Everlasting, &c.*) which must be expounded of a person from that of
verse

verse 30. *I was by him, as one brought up with him, I was daily his delight, rejoicing Psal. 110. 1. alwayes before him*] This Probleme con- Mat 22. 44. founded the Pharisees: How can the Lord Job 1. 18. of David be his Son? He it is that lay in Deut. 30. 12. the bosom of God, and came down from Rom. 10. 7. Heaven, being the same that ascended up Eph 4. 10. again. He it is, that was before Abraham, Job 8. 58. That was, and is, and is to come, the Almighty: Rev 1. 8 That was in the beginning, and had Job 1. 2 his glorious Being before ever the World was, as the Ancients truly expound that Isai. 57. 15; phrase. Now what can be before the 1 Tim. 3. 16 World began, but Eternity, wherein God inhabits. This person was God manifest Job 1. 14. in the flesh, and therefore God before his manifestation on Earth: when he veiled Heb. 1. 8. his glory within the Tabernacle of his sacred flesh. Moreover if God the Father call Christ God as he does [*Thy Throne O God is for ever and ever*] His Glory then must be coequal with the Fathers, before the Phil. 2. 6. World began, he esteeming it no robbery to be equal with God. Yea as God in unity of Essence, he is stiled *the blessed and only Potentate, the King of Kings, and Lord of Lords*. Which Name and Stile is applied to him by the Apostle Iohn, and seen by 1 Tim. 6. 15 him as written in his vesture upon his thigh, adding, that he was the *Alpha and Omega, the beginning and the end, the first and last*.

Rev. 19. 16, 22

3. Hence flows the Doctrine of the unity 23 of Christ the Son of God, with the Father in the same Divine Essence, & therefore the

F Father

Zech 13. 7.

Isai 53. 4.

Mat. 20. 28.

Joh. 10. 30. &
17. 11, 21, 22,
23.

2 Chron. 6. 30.

Rev. 2. 23.

Mat. 9. 1. 12,

25.

Luk. 5. 22. & 6

8. & 9. 47. &

11. 17.

the Father calls him his *Fellow* in *Zechary*, and some observe concerning that passage in *Isaiab* [*Smitten of God and afflicted*] that [*OF*] the note of the *Genitive*, is not in the *Hebrew*: and therefore construed from the *Hebrew* [*A smitten God*] equivalent to that in the New Testament, where the precious blood of Christ is called the blood of God, as abovesaid: yet others affecting not this reading in *Isaiab*, I shall not contest it at present: but as to his unity, there be many plain places, wherein our Lord determines it, that he and the Father are one, and had the same essential glory together from eternity. For speaking of the manutency and protection of his sheep from perishing, he declares himself one with the Father that gave them to him: whereupon the Jews being clear in the Argument took up stones again to destroy him as a Blasphemer, in that he made himself one with God.

4. Again, He that is Omniscient and knows our thoughts by his own discerning eye and power, must needs be God. As *Solomon* spake to the Lord in Prayer: *Thou only knowest the heart of the Children of men.* Now our Saviour expressly assumes it to himself; that he searcheth the Reins and the heart, and tis often expressed, that our Lord knew the thoughts both of his Disciples and his enemies as may be observed in the Scripture. Nay, he perceived when thoughts did but arise in their hearts: much like that of *David*, *Thou understandest my thoughts*

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thoughts afar off, which demonstrates an Omniscient Deity, & this our Lord did not discern as to one of his Disciples only but of several at once. So that this essential word of God is a discerner of the thoughts and intents of the heart, and all things are naked and open before him, and no creature but is manifest in his sight, which must needs follow, because he is the Creator of all: which brings in the fifth;

Luk. 24. 38.

Psal. 139. 2.

Heb. 4. 12, 13.

5. Another conviction of this glorious Truth of Christs Deity is drawn from his Omnipotency. For all things were made by him and without him was not any thing made that was made: which action of creating must needs be invested in the infinite power of his Essence, whom we have before proved to be the Eternal God; & had the same glory with God the Father before the World was, praying further that his humanity now assumed into unity with the second person might be dignified with the same glory. This great truth is confirmed by the great Apostle [*By him were all things created in Heaven and Earth, even the Angels, those glorious Spirits were formed by him, and for him, that is for his glory and service, and to sing his praises.* But to end, its spoken by God the Father to Christ [*Thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thy hands.*

Joh. 1. 3.

John 17. 5.

Col. 1. 16.

Rev. 4. 11.

Heb. 1. 10

Yet further,

6. As Christ made the World, it must needs follow, that he also governs it: sometimes immediately by himself, sometimes by

the ministration of Angels, and as to the Church by his own Spirit. Thence is he stiled King of Kings, King of Nations, and King of Saints. The Apostle *Paul* asserts him to be before all things in his eternal Essence, and that by him all things do consist, *GEN. 1.1.* have the continuation of their Beings, Lives and Motions. Yea, it is he, that beareth, supporteth and upholdeth all things by the word of his power. He spake the word and they were made, and he speaks and ordains the time, method and means of their continuance.

7. Besides, as he maintains and preserves the world in its being, so likewise, beyond the ordinary course of nature, in the time of his Incarnation, he wrought all those mighty Miracles by his own divine power. Whereby he manifested his own Glory, that is, of his Deity. As in turning Water into Wine at *Cana*, and in raising of *Lazarus*, he was glorified to be the Son of God: Therefore the Apostle *John* from that and many other cases, of raising the dead, &c. might well affirm, that he had seen his glory, even in the transfiguration, *as of the only begotten of the Father, full of Grace and Truth.* Till the incarnation or rather the beginning of his Ministry the Father wrought; But now (sayes he) *I work.* He laid down the life of his Humanity, rose from the dead, ascended into Heaven, and sat down at the right hand of God by his own Divine Power. Tho' tis true, that some of these things being sometimes ascribed to God essential, and other-
where

Eol. 1.17

Heb. 1.3

Luk. 24.19.

Joh. 2.11

U 11.4.

U 6.54.

U 5.21.

U 1.14:

Joh 5.17

& 15:24:

U 10:18.

Heb: 1:

Rom: 1:4: U c:

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where predicated or affirmed of Christ personal, do therein unite in the confirmation of his Deity: who performed all these great signs, that we should believe him to be the Son of God.

1 *Joh. 5. 13.*

8. Another Testimony of his glorious Deity is, the pardon of sin. The Pharisees saw the force of this Argument, and blasphemously caught at it, as a great crime, for arrogating to himself the honour which is alone due to the Majesty of God. But our Lord sufficiently knew the dignity of his own person, tho somewhat veiled: yet to the comfort of many a poor sinner, and to their inestimable joy, often (as a God) pronounced the forgiveness of their sins. Nay to shew the union of his humanity with the Deity, declares that the Son of Man hath power upon Earth, as well as in Heaven to forgive sins. So the Apostle to the *Hebrews* confirming his Godhead over and over in the same Chapter, asserts, that having purged away our sins by himself, *i. e.* by his blood, he sat down at the right hand of the Majesty on high.

Mat. 9. 3

Luk. 5. 21

Mat. 9. 2, 3.

Act 5. 31

Heb. 1. 3

9. Again, since contrite sinners do humbly supplicate to God for the pardon of sin: we find him recorded sometimes as the direct and immediate object of Worship both from men and angels. How often do we find him prayed to, and worshipt by his Disciples, and himself accepting all as his due. Now he that receives prayer and answers it to the people of God, and takes into his custody the spirits of dying Saints,

Joh 14. 13

*Act: 7: 59**Heb: 1: 6**Mat: 8: 27**Job 38: 9*

as he did *Stephen's*, this person must needs be God. Nay all the Angels of God are commanded to Worship him, at whose word the raging seas hush into their swadling bands, and are quiet like a child sleeping in its cradle: the boisterous winds delight to be still, that they may without noise hear his delicious and heavenly voice with all silence and subjection, and make a halcyon calm from Pole to Pole.

*Eccl: 12: 14**2 Tim: 4: 8:**Mat: 26: 63**Mark 17: 64**Rom: 12: 3*

10 But to end: He that is declared to be Judge of the World, and to raise all persons out of their Graves by his own Imperial command to appear at his righteous Bar, must not that person be God? If he knew not the hearts and thoughts of all and every secret thing from his own Omniscience, which thing is an incommunicable attribute of God, he could not be Judge of quick and dead at his appearance and Kingdom. To Judge the World was by the *Pharisees* acknowledged to be the character of a God. The high Priest therefore hearing this, rents his clothes, and calls it Blasphemy. But why the second person having admitted the humanity into union, and being head of the Church should perform this glorious work, depends only upon the Oeconomy of the sacred Trinity: a secret not to be irreverently peered into but adored. Let's be wise to Sobriety according to what is written and not transcend the limits at the foot of the Mount. But to draw to an issue: He is also constituted Judge of Angels at that great day, they must bow their celestial knees at his Name, and the evil Spirits

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rits acknowledg this while our Lord was here below, beseeching him not to torment them before the time. Now it is a work competent alone to a God to torment Spirits. All the powers in heaven and earth besides cannot do it of their own vigor and force, unless permitted, influenced, directed and managed by God in it : and blessed be God for it, that hath reserved the dominion of our spirits to himself alone, as well as of Angels. But this supremacy was acted by Christ at his pleasure from the innate power of his Deity, when he cast them out as evil and unclean spirits sore against their wills, and at their supplication gave them leave to go hither or thither. For they are in adamantine chains, and those chains in his own hand, and casts them into hell and looses them when he pleases. Therefore he, who by his own power and authority in communion with the essential God-head doth these great things, must be God blessed for ever, *Amen.*

Isa: 45: 23

Rom: 14: 10, 11

Mat: 8. 29:

2 Pet: 2: 4

Rev: 20: 1, 2, 7

I know the *Socinians* talk of their created God, and so would fain evade the dint of Scriptures: but that's most perfect nonsense to assert two Gods, and one a created God. For Infinite can be but one: or else hold one to be titular, as *Angels* and *Magistrates*, tho in a higher Orb and Order; which yet is inconsistent with the precedent Scriptural Arguments, that prove our blessed Lord to be God in essence, coequal with the Father and Holy Spirit, to whom be glory and dominion for ever and ever.

Now then, since this most excellent person

Rom:3:21:
 & 5:21.
 Act:20:2

Rev:22:17:
 Heb:9:12:
 Eph:5:26:
 Tit:2:14:
 1 Job:1:7:
 1 Pet:1:2
 Rev:3:5:
 Heb:9:16:

by vertue of his sufferings in communion with his infinite Deity (tho in it self impassible) hath given full satisfaction to his Father for all the sins of Believers, and by whom we receive the attonement, even through the merit of his precious blood, and that hereby he is become a personal, particular and immediate Object of our Faith, and that by him we do believe in God the justifier of the ungodly through his righteousness and his alone: and that this glorious person so graciously invites all thirsty sinners to take the water of life freely, and to believe in his Name for the remission of Sins: let us come boldly to the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.

Now let this suffice to have written about the two great Foundations of Faith.

In the first Chapter concerning the Divinity of the Scriptures: And in the second in reference to the Deity of our blessed Lord, which I hope will so satisfie, comfort and erect the Spirits of feeble and staggering Believers, that they may the more sweetly and firmly lay the stress of their fears in life and death upon this Rock in Zion: and if they will be but careful and vigilant as to holy walking, and be earnest in Prayer to enjoy the beautiful and Soul-refreshing influences of the Holy Spirit: They may then walk safely and joyfully through the valley of the shadow of death till they arrive at the mountain of Glory.

And so I proceed to the second part of this Treatise about the nature and actings of Faith it self more immediate and particular.

PART II.

Of the Nature of Faith in particular.

Having in the first part of this Treatise, laid the precious foundation upon those two marble rocks, the Doctrine of the Divinity of the Scriptures, and the Deity of Christ: which may be likened to those vast and stately fulciments which Solomon built on the sides of Mount Moriah, to sustain the grandeur of the Temple. I should now proceed to erect the strong hold of confidence, & the pleasant Palace of assurance: wherein that beautiful
Daughter

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*Daughter of Zion, the grace of faith
sits as upon a throne of ivory, within
the Curtains of our second Solomon.*

And this I shall endeavour in
the Ten Apartments or Chapters
following:

*Chap. I. Of the Name and Na-
ture of Faith.*

*2. The various Expressions
setting out its nature.*

*3. The lowest or least degree
of saving Faith.*

*4. Of Justification, the imme-
diate effect of Faith.*

*5. Of entering into Covenant
with God by Faith.*

.6 Of

6. *Of the necessary and inseparable connexion between Sanctification or holiness, and Faith.*

7. *Of the Infirmities of Believers.*

8. *Of assurance or joy of Faith how attained, with some clear signs.*

9. *The danger of Unbelief.*

10. *The happy Fruits and benefits of Faith.*

And so conclude the whole with some Corollaries by the blessed leave and help of our gracious God.

I intend not to enlarge very much on any but to be briefest on those where others have been copious. On the second, third, sixth and eighth, I would insist a little liberally: it being my primary design, to strengthen

strengthen the weak believer, and encourage sinking spirits : beseeching them to meditate seriously on the directions for understanding the nature of Faith in the first and second : and to be conscientious in their holy care of walking with God in the points prescribed in the 6th chapter. That so they may live more comfortably, dye more sweetly, and reign victoriously.

And now let us walk together into the first chapter by the gracious assistance of our holy and ever-blessed God.

CHAP.

CHAP I.

Of the name and nature of Faith

THe Rise or Origen of this word is from the *Italian Fede*, and that from the *Latine, Fides*, and that as some conceit, from the Greek *πεισθη* to perswade and that from the Hebrew, *אמן*. *Cicero* in his *Offices* descants on the word *Fides*, as if so term'd, *quia p̄t quod dictum*: because we believed, what is spoken or promised, shall be done. Our English Saxon word [*Believe*] comes from the Dutch, *lieven*, and that as 'tis thought from the old provincial *Latine* among the *Roman Colonies* in those quarters [*Libeo Libet*] to list or consent to a thing with love or liking, and that the word *Love* comes from a Teutonick word of the same extract [*Verloff*] which signifies to assent. Now as one of the Ancients says, (*consensio est volentis*) consent is the act of a person that is willing: so to believe, is to consent freely and with love to the truth of

Psal. 119. 36.

1 Cor. 4. 7.

Rom. 9, 20.

of what is spoken, which breeds conviction and satisfaction on the mind of man. Now the inclination of the will to believe, is wrought by God, and if any question, why one is perswaded by God and not another.: Let him take his answer from holy *Paul*, that 'tis God that maketh to differ, and O man, who art thou that repellst against God, and if that please not, let the bold fellow go look another: But as *Austin* treats him, *caveat presumptores*, &c. Let him take heed of presuming in curious searches, and determining the mysteries of grace, and the counsels of God. Is it not abundantly enough, that thy heart is softened, melted, inclined to cast thy self wholly on the free-grace of the New-covenant: when others repelling the glorious light of the Gospel, run back again to the Old Covenant of works, and split themselves upon the rock of presumption; expecting divine mercy without the merits of Christ, and so rush upon the pikes and spears of divine justice and vengeance to their eternal ruine.

But to prosecute our work.

To *Believe* is to be perswaded and satisfied in our hearts and consciences of what God hath spoken and promised in the holy Scriptures. On the other side, to beget a confidence and trust as to what any man speaks or asserts: among several Nations, according to their civil & municipal Laws there must intervene a proof or an ascertainment made by the instrument of a publick

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publick Notary, or by trusty witnesses of the vicinage as among the Northern Nations, recited in *Lindebrogius*, &c. or else by sound arguments that cannot be refuted without incurring gross absurdities: as in cases of unknown Murders, the wonderful providence of God doth shine forth in their discovery by such methods and probable arguments, which procure an acquiescence and quietation of spirit, as to the truth of the things delivered. But in divine cases (*περὶ θεοῦ*) I am sufficiently satisfied and perswaded by the meer *Rom. 8. 38* word of God: When I am sure that God has said it, I believe it, for in things Divine there can be no sublimer proof then the testimony of God himself. For the very being of an infinite God determines his verity; and when our imperfect and lapsed reason, and many times misguided by education, and the secret impressions of converse from designing persons, that are apostates from the truth; doth thr'u pride and envy, and delight in contention study to contradict, and invalidate the texts of sacred Scripture.

Let's remember that infinite Wisdom, (had it so pleased him) could have amazed us with such potent arguments that might strike us dumb, and muzzle and astonish us, as our Lord did the Pharisees at every turn.

God is Truth, and Truth Essential, the fountain of all Truth, and in him is no darkness at all. Not one iota
of

John 1. 9.

Isa. 7. 9.

3 Cbron. 20. 1

or tittle of any of his sacred words can be infringed by the least or greatest of Errors. Whence it comes, that the truths of Gods revelation are the grounds of all the firmitude and stability of our spirits; which otherwise might waver, and wander from their constancy, *per avia eserti*, through the gloomy by-paths of error to all Eternity.

אֱמוּנָה

Psal. 101. 7.

Deus. 19. 19.

22, 19.

In the significant language of the Hebrews, the word therefore which is translated by Faith, is a conjugate from *אֱמוּנָה* verity or truth. For as much as *Truth* is the peculiar object of trust, and whence some think the word *Trust* to be derived; and therefore judg that all lyars, promise-breakers and false witnesses are unfit to be trusted with persons or matters of the very least importance, and should be thrust out of all good mens houses, and all civil society, and should be forced to live among beasts or such as are like themselves, which is worse and there cheat and abuse one another till their mutual extirpation; or rather by godly and wise Magistrates be made to suffer the penalty prescribed by a wise and holy God, according to what their lies and false witness might have injured their brother: whether in life, member, good name or estate, they should suffer exactly the same punishment, their eye should not spare nor pity, according to the *Lex Talionis*, or else the world will never be at rest nor quiet from wicked wretches.

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But were this Law of God made the Law of Nations, his blessing would follow it with more peace and tranquility, then yet the world hath seen.

Well then, as Truth is a most radiant attribute of God, and dwells in his nature, as he is *Ens primum & simplicissimum*, the eternal and uncompounded Being: And *Job. 4. 18.* if Angels, whom he charges with folly in comparison with himself, do not (*raciocinari*) reason by mediums, but act by intuition: how much more does that most abstruse and immense being, the Father of lights, both in his cognition of all things at once, and according to the purpose of his own will, act in expressing and manifesting what he pleases to his creatures and shining upon that manifestation with such a glorious ray of truth, that were it not from the darkness of our lapsed estate, we should without any dispute or hesitation immediately imbrace it for the highest and unquestionable verity. Hence it is that in whatever he speaks from his most holy mouth by Oracles or Prophets ratified in their authority from him, must be judged a great presumption and impiety to call for a reason of any of his words or actions by bold and daring, and impudent creatures. For from the raies of truth streaming from the immense and soul-dazling sun of his verity flows all the certainty and stabiliment in the spirits of angels or men, to fix and settle us in our belief and obedience.

Whoever then does believe, sets his seal to the Word that God is true; and he that

E

doth

John 3. 33.

*The Lady
Thomson late
of Osterley:
park but now
in heaven.*

John 5. 10.
6. 29.

Eph. 1. 19:
2 Thes. 1. 11
Eph. 3. 16, 17.
1 Tim. 1. 15.

doth not believe, as far as in him lies, would seem to induce, that the holy and true God, should be a liar and deceiver, and not to be trusted. Such is the most horrible consequence of unbelief. Though I am well satisfied, that there are some trembling souls, that either from natural timorous tempers or some other dark incidencies upon their spirits do not come up to clear and comfortable actings of Faith, & that abhor the very thoughts of not trusting God upon his word of Promise, and are truly gracious at bottom, though cannot discern and know it. As I knew not long since a gracious Person, when discoursing of the work of God upon her heart, said that she trembled at that Scripture in John, of making God a liar, and that the deep pondring upon it, was the beginning of her conversion. One is apt to think, it were a very easy thing to believe the holy God upon his Word: but indeed, renewed and sanctified persons have found it one of the most difficult works in the whole world, because its contrary to nature, to found our salvation upon anothers righteousness, & therefore needs a miraculous work from God to effect it in us. It's true, that the doctrine of the Gospel is a most faithful saying that is, a most certain and undoubted assertion full of grace and truth, and worthy of all acceptation or embracing (*utrique ulnis & in utraque cordis camera*) in our most intimate bosomes: that Christ came into the world to save sinners: But it requires almighty power of the spirit of Christ to bring us to the obedience of faith,
But

But of this more (God granting) in the sequel. Now I'll proceed about some things in the nature of Faith, to which end I may recount that good old saying of *Austin* cited by some (*Accipe & fignis*) receive it, that is, believe it, and thou fealest to the truth of God. Thus *Sarah* acting by Faith, judged him faithful who had promised, and attained the end of her particular trust in the case whereunto God had spoken.

But not to dilate in generals, I might proceed to the homonymy of the term, and the various Synonymous expressions of it found in Scripture. I might from fathers and schoolmen, from confessions of the Reformed Churches, and their commentaries, common places and Syllemes from controversial writings between us and the *Romanists*, and from the many holy practical writers of our own on this very subject, raise a great pile or mass of discourse, and therein but *illum agere*, over and over with the same in some little varieties. But I forbear, since my chief end and scope is principally to erect and comfort broken, languishing spirits, that hang in suspense as it were between the hopes of heaven, and the fears of hell: I would gladly put a Scripture staff (even one of the staves of the Ark within the Sanctuary) into the hands of every weary and heavy laden soul.

I shall not then be nice or over-curious in handling this point under the distinct heads of definition or description, or in distinguishing it into several sorts, and so-

proceed to examine all the causes, effects properties, adjuncts, contraries, and the several corollaries deducible from all : or the cases of conscience, doubts and objections afflicting troubled spirits ; for they are innumerable : but only treat upon some particulars most practical and useful, either past by, or but lightly touched by others. As Doctor *Boode* that learned Physitian, and of great request with the Reverend Bishop *Usher*, was more pleased to write [*de affectibus ommissis*] of cases not handled, then to trouble the world with large bodies of Physick over and over. So should all endeavour not to burden the church of God with swelling discourses, wrought up into a cumbersome Tympany out of others preceding, who have done worthily in their generations : but should either add *quid novi*: or *quid noviter*, either something new, that may increase christians knowledg and grace, or after a concise and clear method, that may raise the fancy, fortifie memory, and take with such as are out of the church to help on their conversion. Though I am sensible of my own deficiency, and intreat a candid Reader to pardon what is here done out of a great thirst and desire to cast in some mites for initiated believers, as may help I hope, and add to their faith, or the joy of faith, and supply something of what is yet lacking in the faith of some weaker christians, with whom we converse in Ordinances. Divinity is an Ocean that hath neither shoares nor bottom, there is room enough without envy for every one to spread new Sails, and in continual travel-

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velling, we may still see more wonders of God in these Deeps.

But yet not to prescind and cut off all proper method and genuine handling of this subject.

I shall first set down the true nature and essence of this grace of saving faith, and then proceed to the rest of the chapters in their prescribed order.

Now since it hath pleased the goodness of God, to give spiritual life to many thousands in these *British* Isles, that have, and do believe by the instrumentality of several burning and shining lights ever since *Gildas de exci* the latter end of the Reign of *Tiberius, Britan.* when the Gospel began first to shine among our predecessors: whom God hath raised from age to age out of his infinite mercy, as serviceable under his divine commission to open and apply the holy Scriptures; from *Joseph of Arimathea* and his companions at *Glastenbury*, as our Ancestors do generally determine it, and have handed it through dark and gloomy times, till its *Spelman.concil* brightness recovered again by the industry *Tom. 1.* of *German of Auxere*, and *Lupus of Troyes*, their disputation at *Vepulam* against *Pelagius* his errors and heresies. Nay, through his divine goodness there never wanted some worthy patrons of the truth under *British Saxon*, and *Norman* Governments, till the days of *Wicklif*, that great Luminary, whose rayes shone into *Bohemia*, *Helvetia*, and thence into *Poland*, as a late

F 3 worthy

worthy Rector of *Lesna*, an university in that Kingdom, sometimes since did acquaint me, that they own it. And after him still sprang up more and more illustrious persons till the restauration from Popery. Since which the doctrines of holy faith derived from Scripture have been set forth by the Reformed in several Nations, and called a Body of confessions printed in quarto. But to let them pass: I shall for the maine follow that Type of truth which our own teachers have gathered out of those sacred pages.

In the first place then, the church of *England* having exhibited the main doctrines consonant to the holy Scriptures in their Articles, Catechism and Homilies, I shall name some particulars to our purpose about Faith.

In the eleventh Article we have this clause: [*That we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily of Justification*] of which more fully in the confession of Faith, and the defence of it by Bishop *Jewel*, some hints see in the Catechism, but especially the Homilies.

See Nowels
Catechism.
Homilies edit
Lond. 1635.
Fol. p. 22.
Homily of justification or justification) part
I. p. 14.

In the fourteenth Homily thus; [*Lively Faith is a true trust and confidence of the mercy of God through our Lord Jesus Christ*] and farther, that this [*true and lively faith is not ours, but by Gods working in us.*] and again, p. 17. 'Tis not the act of faith that justifies, that were by some act or vertue, that

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is within our selves, &c:] and again, p. 18. [By Faith given us of God, we embrace the promise of Gods mercy, and of the remission of our sins] and yet still more fully in the third part, p. 20. [True christian faith is, &c to have a sure trust and confidence in Gods merciful promises to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his Commandments]

In the little Catechism there are hints to the same purpose, as that in the answer about Baptism, there is required Faith [*Whereby they stedfastly believe the promises of God.*]

But lets proceed to others ;

The Assembly of Divines in their Confession of Faith, after some previous Discourse about it, expressly thus. [The principal act of saving Faith are, accepting, receiving and resting upon Christ alone for Justification, Sanctification, and eternal life, by vertue of the covenant of Grace.] There's also much to the same effect, amplified in the larger, and contracted in the shorter Catechism.

The Declaration of the Faith and Order of the Congregational Churches in England met at the Savoy in London, by the Elders and Messengers, *Octob. 12. 1658.* express it in the very same words, *Chap. 14. Sect. 2. Page 24.* which are before rehearsed out of the confession of the Assembly of Divines at *Westminster.*

All these Societies then for substance do most harmoniously agree in the same Doctrine

Eph. 4. 5.

Strine of Faith, exclusive of works in the point of Justification. And oh that they would also, once agree to live quietly and peaceably by each other, as becomes Professors of the same holy Faith, washed in the same holy Baptism, and called in one hope of the same calling, and as becomes the worshippers of one Lord, and one God and Father of all, who is above all, and through all, and in all, that truly believe.

We agree in Judgment, as to the great points of Salvation, and why not affection and brotherly love, and peace ; forbearing one another in little matters, not introduced into the primitive Churches before the declension and apostacy began, I am sure, the Church of *England* teaches other Doctrine in the second and third part of the Sermon of *Faith*. Well then, we are at amity in this great particular, That [*Faith* is the gracious acting of the whole soul or heart of a sincere Christian ; whereby he rests and relies upon a crucified Saviour, for remission of sins and eternal life grounded on the precious promises of God : which is infused and wrought there by the holy Spirit at our new birth and conversion from sin to holiness.]

In this Declaration of the nature of Faith we may for distinction sake, take more especial notice of the succeeding particulars in peculiar Sections.

SECT.

S E C T. I.

I. First, We may enquire, where this Grace of Faith is subjected, and thats exprest to be in the whole man.

The Subject of its inherence is not this or that particular faculty, but the whole Soul or heart of Man: as the Scripture often expresses it: and we may observe that some times the *Heart* is put for the (a) understanding: sometimes for the (b) will, other times for (c) purpose: for the affection of (d) love: for inordinate (e) lusts in their seat: for (f) desire, and for the (g) memory.

a 1 King. 3. 9.
b Abd. 7. 39.
c 1 Cor. 7. 37.
d Mat. 6. 21.
e Rom. 1. 24.
f Eccl. 6. 7.
g Luk. 1. 16 & 21. 14
Acts 8. 37:
Luk. 24
Rom. 10. 9.
Prov. 3. 5:

Now that Faith is scituate, first in general, in the heart, and then in the particular faculties; let us further manifest it: and begin with that of *Philip* to the *Eunuch* of *Ethiopia*, [*If thou believest with all thine heart, thou mayest be baptized*] so our Lord to the two Disciples, *O foolish and slow of heart to believe*. Again, in the Epistle to the *Romans*, *If thou shalt believe in thy heart, thou shalt be saved*. For *with the heart man believeth unto righteousness*: and we are commanded to *trust in the Lord with all our heart*. And again, *Christ is said to dwell in our*

Eph:3:17.
 Heb:3: 12

our hearts by Faith: and on the other side, unbelief is fixed also, or seated in the heart. Take heed lest there be in any of you an evil heart of unbelief. I might multiply, but its obvious in Scripture.

Job. 38:36

Barthol. Anat.
 Hag. 1654. 8.
 d. Cartesius 1:3
 c:6. p:336
 Fromond. de
 anima

The Jewish *Rabbins* or *Philosophers* (such as they are) use to place the Soul and its understanding faulty in the heart, according to that in *Job*, *Who gives understanding to the heart*: but the *Greek Schools* in the head or brain; where some Anatomists have found out a chamber of presence; and therein the *Glandula pinealis*, where this Empress sits in state, and commands the little world or Empire of man. The *Peripateticks* give the Soul a Forest-range through the whole body. & others (as I remember) conceit that it swims in the blood, and flies up and down in the spirits, &c. and make a great stir about the *fibula animæ*: the button or bond that ties or links the rational and animal soul together, and when they come to the powers and faculties of the Soul, they make great distinction, and from thence their notions are derived and mixed with many subtleties among the school Divines, in the dark times, before the Reformation appeared. Whose works though in some things may be of good use to fix terms and distinctions: yet ordinarily their niceties have eaten out the heart of solid Divinity, till the happy dayes of the restauration of the Gospel.

Durandus Q
 Scaliger, &c.

As to what we are upon, I think with some of the School men, and several other Learned men of late, that there is no sound
 found

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foundation in reason for this variety of faculties, specifically distinct as some would have it: yet having asserted that Faith, is subjected in the whole Soul, that I may conform to the received and used Opinion: I would shew how Faith resides and acts in every reputed faculty, and thence by induction of particulars in the whole Soul.

That Faith is seated in the *understanding*, is undoubted; because it is a rational act of the soul, being resolved into the divine authority of God, who is infallible. Since also our reason is finite, corrupt and obnoxious to many impostures from satan: I take him for the wisest and most rational person, who in the deep and profound mysteries of Christian Religion, acts his reason by Faith in this life, and waits for fuller Revelation when he comes to glory. Here we see, that is, understand but in part, but there we shall know even as we are known.

2 Cor: 4:4:

1 Cor: 13: 12:

In the work of Grace, the understanding is first enlightned to know the truth, called the opening of the heart in *Lydia*, & our blessed Lord tells the woman of *Sichem*: if thou knewest the gift of God, thou wouldest have asked him for living water. There is a thick massy wall broken through by the hammer of Gods word, within the stony heart, and a clear cristall window placed in the breach: that the light of the glorious Gospel may shine into the mind: which before was blinded by the God of this world, that they should not believe the truth. Ye were darkness it self (sayes Paul) more than

Acts 16:14:

Job: 4:10

οχυσματα.

2 Cor: 10:4.

2 cor 4 4

Eph: 5:6:

than *Egyptian* or *Cymbrian*, this being the darknets of the bottomless pit, but now are light in the Lord.

This illumination from Heaven fetches off the scales as from the eyes of *Paul*, and teaches us all to have a prospect of an Ocean of wonders in Gods Law, and of deep mysteries in the promises, yea to apprehend and apply them aright.

Isa: 53: 11:

Job: 10: 38:

& *17: 3:*

& *14: 20*

Eph: 1: 17

Rom: 1: 17

Col. 2. 2:

& *1: 12:*

2 Tim: 4: 8:

Therefore Faith is sometimes set out by knowledg, by his *Knowledg*. (objectively) shall my righteous servant justifie many. Our Lord also proving his Deity by his Miracles, bids them, if they will not credit his words, yet believe his works: that ye may *know* sayes our Lord; and *believe* that the Father *is in me and I in him*. Where knowledg and Faith are explicitly connexed together. Again, This is life eternal to *know* thee and Jesus Christ, whom thou hast sent. It was to that purpose our Lord made himself known and *manifest* to all his Disciples in the glory of his Deity. Yea our Faith on him as God-man is wrought in us by *revelation* from the Spirit, the eyes of our understanding being enligned by him. So that we have both the object and Organ illustrated at once: Christ set forth in the Gospel, and our understanding shone upon by the Spirit: and at length from the first degree of light, the Saints proceed from Faith to Faith, and then by holy Meditation with diligence, arrive to that acknowledgment of the mystery of God and of the Father, and of Christ. Nay to such sweet and full assurance at last, that with holy *Paul*, they come to know, whom they have

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have believed, and wait for the Crown of Righteousness at his appearance and Kingdom. From all this we may conclude that a true Believer takes Christ for his Saviour and Ruler, with a clear and irrefragable Judgment.

2. The second particular work in the order of nature, (tho conjoynt in time) as to conversion, is the inclination of the will to receive Christ. Now because the Scripture delights exceedingly to set forth our Relation to Christ by Marriage union: I shall a little insist upon it. We say then in such covenants, that 'tis the *Will* that makes the Match. 'Tis not the saying a few words in the Chancel out of a Book by enforcement of Parents or Friends infligation against their own wills and minds, such Marriages are but brutish conjunctions, when persons marry meerly for Money or outward Preferments, & not unsained love, which God never ordained or appointed to be the ends of that blessed union, but with the heart and sincere affection. Promises are but dipt in falshoods and lies, and often managed by some subtle false *Judas* for base ends: where the sweet unforced inclinations of the will is not present: which will after a while vent it self in captious, perverse suspicions and unnatural reflections, and seldom ends but in gall and bitterness without great mercy to the innocent party. For the truth is, it can be no less than an original cheat, and a wicked action: when a Woman accepts a Husband meerly for gain or honour, when her heart was never honestly and truly towards him. It was the

*Eph: 5:32
Song of Solom:*

*Sanctior copula
cordis quam
corporis:*

Cod. Justin

the false act of a strange or whorish heart in the sight of God, when others whose spirits were right, might have stood sincere and faithful, being filld with candor and sweetness, in conjugal Relations. Even so it is as to outward, hypocritical and feigned Professors, who take Christ in the Sunshine of the Gospel, and in hope of a great inheritance, when the will in its personal adherence to Christ for his righteousness, and holiness, never came to a true and real union. Whereas the Will is the main point in Marriage, according to the determinate rule of the civil Law [*Consensus non concubitus efficit matrimonium*, Tis consent and not the bed that makes it.] So in all moral actions, contracts and agreements: neither is it otherwise in this grand, spiritual concernment of the soul: when the Judgment has declared the undone and ruined estate of any out of Christ, and proclaimed the rare excellencies that are in him; and how appropriate a Saviour to scatter all our fears, root out all despondencies; and to supply all its wants and indigencies: Then comes in the *Will*, and chooses his person as the most lovely in Heaven and Earth, consents to all his gracious offers, and sincerely embraces his love and mercy with unspeakable joy and thankfulness, and delightful resolutions of new and constant Obedience.

Lev: 24: 17:

Isa: 55: 1:

Song: 1: 3:

The soul then being invited by Christ in such sweet alluring terms, as these [*Who-soever will, let him come and take of the water of life freely, and ho every one that thirsteth, &c.*] it finds a sweet inclination
smel-

smelling fragrantly of the precious anointings of the Spirit: when this powerful faculty is turned about, renewed and filled with the balsome of heaven, and thereby through infinite grace and irresistible power allured to look, and run after him, to accept him and close with him on the terms of the New Covenant of grace.

In Scripture therefore, the Will is often phrased and signified by the *heart*. Thus *Solomon* prays at the Dedication, that the Lord would incline their hearts, that is, sweetly bend their wills to keep his laws; and *David* thus, *incline my heart unto thy testimonies, and to perform thy Statutes*. To incline the will, is, when divine light has set before the understanding, the knowledge of the true good, this divine power inwardly moves the will to it; not by any force or coaction, but by a sweet melting and moulding it into the Will of God. Man is a rational creature, and a religious, as *Lactantius* seems to make the last his specifick difference from bruits. So that when the stony heart is by infinite power changed into golden oar, then 'tis melted by the fire of divine love in the furnace of godly repentance, and by degrees cast into the mould of the divine will, and effigiated or shaped into the exact image of his Son. After this great work, the renewed soul finds its will determinately carried to blessed objects, and turned quite about to delight in heavenly persons and things. There's no compulsion in the point, but *natura renovata fertur*,
the

1 King: 8:58;
Psal. 119, 36,
112,

Lactant. de Orig
c: 3: de fals. sap.
l. 3. c. 10 de ira
Dei c: 7. & Bp
Wilkins in a sed
discourse 8.
Lond. 1678.

the soul being changed, is now by its own spontaneous freedom carried with a spiritual naturality to that which is coadequate to its essence, and hath received from God a blessed recovery to an enjoyment of, and a complacency in this supream and everlasting good. Now though the soul can do no otherwise (as far as 'tis renewed) yet it is no way compelled, but acts according to its own delight and pleasure. For the whole soul, whole heart, whole will, so far as renewed, is carried out with all the Sails of its desires, and satiated with the sense and comfort of this most happy change, and when come to heaven will be fully concentrated in those enjoyments, and bathed in that Ocean of bliss, no otherwise in their (though minute) proportion, than God himself, the humane nature of our Lord, then holy Angels, and the Saints in glory.

*Strangig. de
Voluntate Dei,
amstel. 1647.
p. 683. l. 3 c. 14
¶ p. 686.*

After which manner some of the Ancients, and several of the Moderns express themselves. I shall a little touch upon what Strangius declares to this point [*Libertas naturæ est ab omni necessitate, quæ repugnat naturæ voluntatis*] Liberty of nature is when free from all necessity, which is a thing repugnant to the nature of the Will.

Again, [*Necessity doth not overthrow our Liberty.*]

¶ 687.

Again, [*Indifferency lies then in the nature of Liberty, when it can act or not act about the same object, when it may choose either that or another*] and afterward instances in God,

in Angels, and in the blessed Saints, whose will is determined to true Good, &c.

690.

and so Pemble

p. 87. Ant.

Burges of sin

p. 312.

This powerful and sweet motion and inclination of the will of a believer by the spirit of God, may be happily shadowed forth by the inclination of the mind in persons carried towards union in the Marriage-covenant. It is of God, and generally little or no reason to be given of many of their choices, but an influence or impulse from heaven, in those that out of pure and honest affection, give mutual consent to that relation, and not for any base and sinister ends, but for personal delight in each other: wherein that unspotted, intaminated love in rational beings, so vastly differs from brutish lusts, and draws nigh to an Angelical Excellency, like that of an honourable Lady to a Philosopher in *Scotland*, mentioned by *Burton* in his book of *Melancholly*. How much more and transcendently excellent is that joyful and heavenly love moving in the heart by the finger of God, in a soul that thirsts after spiritual espousals to the Lord of Life.

There is no adumbration of our union to the Lord Jesus, more proper or pertinent than this, wherein the Scripture doth so greatly delight. To the accomplishment whereof the drawing of the Father is requisite, and 'tis performed by inward teaching, and thereby producing a heavenly inclination to this union and communion with his Son: as the most excellent

Eph. 5.32.

Rev. 19.7.

Joh. 6.44, 45,

excellent person, and most beloved of the Soul. This secret work being formed upon the heart, makes up that inseparable conjunction with Christ, which shall triumph in the same chariot to eternity. Moreover, when 'tis freely consented to by the Soul (For the gracious heart acts voluntarily, tho by the spirits instigation and inflexion) then does God impute the righteousness of his beloved Son to that soul, being now become a true believer, and by inward intire love in the heart, espoused to him.

1 cor. 1. 30.

John 17. 22,
23.

Ezek. 16. 14.

John 1. 12.

Hence it follows, that whatever the son hath, the Father makes over to a Saint; who by vertue of those espousals enters into a right and title to Christs Wisdom, righteousness, sanctification and redemption, and becomes a co-heir with Christ of the same inheritance in the kingdom of glory, and as it is here in the kingdom of grace, so much more in heaven above, *fulget radiis mariti*, the Church shineth not by reflected, but by infused or implanted rayes of her husbands glory, being one with Christ in mystical union, the same spirit and the same glory being in them, as our Lord sets it out, [*I in them, and thou in me, and the glory which thou gavest me, have I given them, that they may be one, even as we are one*] In his comeliness we are made perfect. For on them that receive him, the Father bestoweth a powerful and magnificent priviledge to become the adopted sons of God.

Having

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Having discoursed a little largely, (with thanks to the stronger christians for their leave and candid forbearance of time as to the weaker Saints, about the nature of the will, as being the principal seat of Faith, and the seminary of its fruitful effects.

Let us now proceed,

In the third place to the affections of the soul, which are indeed but several emanations or streams from the Will, and may be compared to semidiametral lines that flow from this center, and run out into the spacious circumference of actions. For when the heart or will inclines this or that way, or to their opposites: it then shines forth in those extensive emanations by the passions and several affections of the Soul. As for instance, the church of *Isa. 26.* God in the Prophet cries out with my soul *have I desired thee in the night season.* So in respect to fear, holy persons are said to fear God in the singleness of heart: and others are recounted to love, and trust in the Lord with all their hearts, and love is stated to be from the heart.

Col. 3. 22.

Deut 13. 3.

Judg 16, 152.

Song 1 4, 7.

In this love of our hearts to Christ, lies the quintessence of our union, and thence a spouse like reverence, and a sweet holy fear to offend, or displease him in the least. The like whereof is commanded in Scripture, to be the holy deportment of all Wives to their Husbands, *Let the Wife see or look to it* *ἵνα φοβηται τὸν κύριον*, that she fear or reverence her Husband. Inso-

Eph. 5. 33.

much

Org 2. 3

Org 2. 5.

2.5.7

Gal. 42. 1,

E. 25.

much that *Solomon* brings in the Spouse with such a reverent care; when her bridegroom was asleep, that she charges all persons in and about the place, to make no noise that may disturb or awake her beloved till he please. She is filled with an heart-ravishing joy in communion with him, though here but through the latitude of Ordinances, takes sweet complacency in an holy rest in his fellowship, and feels a delicious faintness in the sick agonies of love: is always satiated in his society, but never *satisfied*, always filled to the brim with pleasure, and running over in his praise to the daughters of *Jerusalem*, while the fountain of love pours out of the heart of Christ into the bosome of a Saint, by a true perpetual motion, this glorious person, delighting in his goodness and rejoicing over us with singing.

These and many more are the pure, unstained, sanctified motions of the will, so far as renewed, rectified by grace, and acting towards its native and genuine objects at first concreated with it; as fit, proper and qualified for it. 'Tis the will then, which desires, loves, thirsts, longs and pants after the living God, and is never quiet or settles its full *complacency* on any person or thing besides God alone, but there 'tis satiated with all manner of delight and joy for evermore.

4. In the next place, conscience comes in to act its part, and having lookt round about upon all the pre-actings of the soul,
sub;

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subscribes to the new creation with this eulogy : *Behold all the work of God is very good.* It is a mixt act of the soul flowing from the understanding and will together, and proceeds from an inward work, as a philosopher expresses it, if I remember right.

Simplicius.

When the soul makes dialogues within it self : It is the reflexion of the soul upon all its precedent acts, whether radical or deduced, wherein conviction is mainly concerned ; As the Evangelist speaks of some Pharisees, that they were convinced of their own consciences, which do accuse or excuse according to the nature of the light and integrity within, and so helps the soul to assurance, by a diligent intuition into the actings of Faith. Conscience is the souls looking-glass, wherein it beholds all the red flashings upon its face, when others talk behind them at a distance. This inward redness more especially rises from the immediate rebukes of this vigorous, and happy are such, who have their hearts sprinkled from an evil conscience [*nil conscire sibi, nullaque aulercere culpa*] To be conscious of no guilt, and to have no faults staining vermilion upon the cheeks of conscience.

John 8. 9.

Rom. 2. 15.

Heb. 10. 22.

I might enlarge in the next place upon the power of fancy and imagination, that anvil and hammer of thoughts in the work-house of the brain.

But I rather proceed to the last that I shall touch upon : and that's the *Memo-*

ry, that wonderful faculty : which *Austin* in his confessions does so extreamly and deservedly admire, and the *Platonists* are so deeply affected with it, that they thought the souls science to be little else then *reminiſcence*, or a recognition of what it had before its delapſe from heaven into the body. *Memory* is the souls chriſtal cabinet replenish'd with diamond cells or *Loculi*, ſo termed by *Tully* : wherein things heard and learned, are ſafely retained ; and who is able to expound the reaſon of its rehearſals. It is the recollection of the ſoul upon it ſelf, acting over and reviewing every thing at its pleaſure, and thereby hath a great influence upon the affections to excite them with delight or do-
lour [*meminiſſe juvabit & dolebit*] When we lay up memorials in our hearts, the end is to bring them forth of the treaſury of a good and honeſt breaſt, like wiſe Scribes fitted for the Kingdom of God. Thus *David* remembers God ſometimes to his comfort, and when awake, was ſtill with God. At other times he remembered God and was troubled, comparing his preſent doleſome ſtate with his former more delicious times.

Zak. 1. 66
Pſal. 139 18.
63. 6.

Galen

1
2

Sanct. Inſtit.

This faculty (ſo we may term it, being a *divinis deagen* or a *faciendi pote-
as*) a power in the Soul to do ſomething peculiar in calling things to remembrance, carries a flaming Torch in its hand over all the chambers of the Soul, and by Phyſiti-
ans and Philoſophers is reckoned one of the three inferior ſenſes. Now in this, as
in

in all other powers Faith hath its residence, and acts in and from them upon its most noble and spiritual objects. I shall not recount many Scriptures [*Some trust in Horses, and some in Chariots: but we will remember the Name of the Lord our God, even what he hath done for us of old, and trust him still.*

Psal. 20. 7.

Saints use to call to mind former mercies to encourage Faith [*I will remember thee from the land of Jordan, and of the Hermo- nites, from the hill Mizzar, the little hill Mizoar before Zoar.* In which and the like places David escaped the violence of Saul. Memory helps Faith in a gracious person, recalling the ancient benefits of God to his Church, and his wonders of old. Help a Holy mans Memory as to former actings of Faith in his straits, and you comfort him presently with the sweet hope of continued deliverances, till he arise to the great deliverance in the Heaven of glory.

Psal. 42. 6.

But lest I be tedious, I shall prosecute no more, but descend to the second *Section* of this Chapter.

 S E C T. II.

*Of the Primary Efficient Cause
of FAITH.*

AS to the efficient Cause, Author or Worker of Faith in the heart : we know that every good gift comes down from Heaven. And hence Faith is sometime ascribed to the donation of God essential ; being called the gift of God, the Faith of the operation of God. Again, tis said to be given to the Saints to believe, and the work of Faith is said to be the effect of his mighty power : In which, and in all other heavenly gifts and graces, to will and to do are both wrought of God. As tis in true repentance, a grace thats alwayes conjoynd with Faith, and leads out of our selves by the hand of Faith into Christ ; the former being given of God, so is Faith. All our sufficiency to think but a good thought slides down from Heaven.

*Jam. 1. 17**Eph 2. 2.**Col. 2. 2.**Phil. 1. 29.**2 Theff. 1. 11.**Phil. 2. 13:**3 Cor. 3. 5.*

Q. If you ask then, *How thoughts come into the heart?*

A. I

A. I Answer: They flow into the head or heart by the power of imagination, thru the windows of the senses or from concreted ideas, or by some instillations and special infusions from God, as it is in all curious Arts and Sciences: He is the finder out of all witty Inventions, as we read in the case of *Bezaleel* for the Tabernacle, and in *Hiram* for Temple works. If you ask, whence holy thoughts come? I answer, from the infusion of the Spirit, and his warming the waters of the Soul; as it is exprest by *Moses* in the first Creation, so it is in the new Creation from the breathings of the Spirit on the garden of spices, which he himself hath planted in our hearts. So it is in the work of Faith, as the Church expresses it: *Thou hast wrought all our works in us and for us:* he causeth us to trust or hope in his Word. He begins and inspires good thoughts into us, and keeps them in the imagination of our hearts. He teaches and anoints us with the oil of the Spirit. He makes all new within us, and puts hearts of flesh into us, and turns us unto himself, because he is the Lord our God, having accepted us into covenant relation with himself.

Sometimes the work of Faith is ascribed to the Father, as in that to the *Ephesians*: we are made to believe by the exceeding greatness of the mighty power of the Father, even the same power which he wrought in Christ, when he raised him from the dead. And elsewhere it is said, *that no man can come to the Son* (that is, by Faith) *except the Father draw him by the golden chain of his elect*.

Prev. 8.12

Gen: I .2:

Isa. 26.12:

Psal: 33:22:

1 Chro. 29:18:

1 Job: 2:27

Fer. 31:18:

Ezek. 36:26

Eph I 19,20

Job. 6.44

telling love, and teaches him from his chair in Heaven. Besides the work is oftentimes ascribed to Christ, who is said to be the Author and Finisher of our Faith, and that he is exalted to give repentance and forgiveness of sins, both which are intimately connexed with Faith, as in the case of the Father of the tormented Child, praying to Christ to help his unbelief.

Heb 12.2.

Act 5.31

Mark 9.24

Rom. 8. 5, 9.

John 14.26.

Rom 8. 9.

1 cor. 12, 9

Gal 5. 22.

Eph 1.13.13,

19.3, 16, 17

But more especially and immediately its attributed to the holy Spirit, who works in our understandings to think of heavenly things, and puts holy motions into our hearts, which are the original of those sudden thoughts by darting of Scriptures, and precious Promises into our memories, and kindling sparks of light and comfort in our hearts: yea the witnessing of our spirits to him are wrought by him. He inclines our wills to embrace himself, and Christ our Lord. For if we have not the spirit of Christ, we are none of his. Yea, Faith it self, even as all other graces are given by one and the same spirit. Again, one of the fruits of the Spirit is recorded to be Faith, and to speak with reverence, it is from his implantation and inoculation in the new paradise of the Soul. Yea, and after that we have believed, we are also sealed up in the Faith by this holy spirit of promises. He seals all his own gracious workings upon our hearts. Sometimes Believers are said to receive the Holy Ghost presently upon the first work which evidently shews the connexion of Faith and holiness by the same spirit. Hence tis observed

servable, that tho Prophecies be never so perspicuously and radiantly fulfilled, and tho admirable miracles were performed to illustrate the presence of the Deity: yet they wrought not the least grain of Faith, without the energy of the spirit; he must add thereto an inward miracle upon the heart. Thus it befel the *Israelites* in the *Arabian Desert*: For God (sayes *Moses*) gave them not a heart to perceive unto that day. Just so the *Capernaïtes*, they saw Christs blessed person, and his eminent Miracles; but believed not, as not being given to them by the Father: and so it was with the Pharisees and other Jews, tho he had done such great works before their eyes, yet they believed not on him. There must be therefore a working power of the spirit concomitant with the Ministry of the outward call of the Word: else none shall believe the report of Christ by *Isaiah*, unless the arm of the Lord be revealed within. Hence it is that some have professed to have heard a kind of voice at their conversion: as holy *Austin* declares expressly concerning himself under a fig tree in the Garden at *Millain*: not dissimous from that of the Prophet; *They shall hear a voice behind them saying, this is the way, walk ye in it.*

Deut. 29. 3, 4.

Joh 6. 36, 37.

Joh 12. 37.

Isa. 53. 1.

Confes. 18. c. 12.

Isa 30. 21.

Q. But some may say, If Faith be wrought by the Holy Ghost, how is it said that we receive the Holy Ghost by Faith?

Gal. 3. 2.

A. I Answer, Tho the Holy Ghost work Faith in us at first, that Faith which was wrought in us by him, is further augmented

ted and increased in us by the same holy spirit and acts together with him in prayer for a further addition of his gifts and graces. Besides in the primitive times, it was the method of mercy, that when persons had declared their Faith, upon that they received the Holy Ghost in his *dona ministrantia* or gifts for good of the Church. I might treat further of the adjuvant, subordinate and instrumental causes, the various and wonderful methods, the seasons and times of divine working. As *Naaman* was excited by a poor captive Maid at home, and by his Servants abroad, to believe God for his cure by the Prophet: it is in thousands of cases and notable circumstances: wherein God produces this blessed work: but I must surcease, and end with a deduction, that since the work of Faith is supernatural, and our conversion birth from the spirit: then are we not the sons of God begotten by the will of man, but of God and are breathed upon with the breath of spiritual life, by that free agent the spirit of God. Not where and when the heady list and free will of man pleases that great Idol of a perishing World, rejecting the free grace of God. Faith is of Grace. There's no power in nature to believe, nay the very preparation of the heart is from the Lord. We are by nature dead in sins and trespasses, and can no more believe than the old feigned Atlas can support the heavens, or an inconsiderable fly with her impetuous hummings can shove a Mountain into the Sea.

But

Job: 3: 6:
Job: 1: 12.

At 18: 29:
Prov. 1: 19:
Eph: 2: 1:

But I pass to the six Sections belonging to this Chapter: whereof briefly, hitherto the Chapters I chiefly aim at.

SECTION. 3.

The next thing to have toucht, was the more immediate and peculiar Object of Faith; and that's no more than the person of our blessed Lord in his sufferings, our beloved Saviour on the Cross: viz. to believe on his Name, to look up to the Antitype of the brazen Serpent, when lifted up upon the pole of the Gospel. As Paul told the Jaylor, *If we believe on the Lord Jesus Christ we shall be saved*: a Lord to Rule, a Jesus to Save, and a Christ to Anoint us; and so we shall receive the attonement: For God hath set him forth for a Propitiation through Faith in his blood: without blood there is no remission, and without blood of an infinite value, there can be no expiation to infinite Justice. Now if any be so bold as to dispute with their Maker, why this way and no other? I Answer, Who art thou that repliest unto God, being thy self but a defiled shiver of a pitiful Earthen Vessel, ready to be dash't in pieces every moment. I shall rather turn off to answer the caril of a Jew, who being askt, how they can expect now to be saved, since their magnificent Temple, and the brazen Altar of Sacrifice lie in the dust: whereas they are commanded not to presume upon Sacrifice but in that place at *Jerusalem*; since also they can legally pretend to no pardon without blood, and yet will

John 1:12:

Act: 16. 31:

Rom: 5: 11: &
3: 25:

Heb: 9: 22:

Rom: 9: 20:

Lev. 5. 12.

Mat. 23. 19.

NUN-ly

Heb. 7. 28.

will rest upon that place misinterpreted of a poor mans Offering of a *handful* of fine Flower, and *Moses* his saying from the Lord *that his sin should be forgiven him*. To which may be answered, that the Temple was dedicated, and the Priest, and the Altar were Consecrated with blood, which gave a vertue to all the Sacrifices and offerings: but I rather reply, that this *handful* was to be offered, not as we translate it, [*according*] but [*upon*] the Offerings of the Lord made by fire: This being joyned with the Lords Flower, which was continually burnt with the Lords Lamb of the morning or evening sacrifice, and so had its vertue from that bloody offering. But alas, theres now no place to offer either Lamb, or Incense, or Wine, or Oyl, or fine Flower according to Gods Institution since the destruction of *Jerusalem* by *Titus* and *Hadrian* the *Roman Emperors*. Let us pray therefore that the poor *Jews* might be enlightned to come to the blessed Altar of the Cross of Christ, and to this Priest of the Tribe of *Judah*, who is Consecrated for evermore.

But lets remove to the fourth

SECT. 4.

The fourth section should exhibit, wherein the true and genuine essence of Faith consists. The *formalis ratio*, or that which gives to it, the force and power to unite us to Christ, and thereby to receive influences from him.

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Of this having said somewhat already in this Chapter, and intending God willing to dilate upon it in the next, and shew, that it lies in recumbency or relying upon the Lord Jesus Christ as he is set forth in the Gospel promises.

I shall strike off to the fifth.

SECTION 5.

5. The fifth particular concerns the great ends of Faith.

The first and more immediate, is the forgiveness of sin, and justification of our persons, by the imputation of the meritorious Blood of Christ. As *Paul* in his Sermon at *Antioch* in *Pisidia*, preach't the forgiveness of sins, and that all which believed in him were justified from all things, as to which they could not be by the law of *Moses*, according as the Evangelist express't it: *He came to save his people from their sins.* Acts 13. 38, 39

A second, is the *Salvation* of our souls, according to *Peter*, receiving the end of your Faith, the salvation of your souls. 1 Pet. 1. 9.

The last and ultimate end, as of all both persons and things is the glory of the wisdom, justice, and mercy of an infinitely holy God. For he that believes on the son glorifies the Father also. As *Abraham* being strong in Faith, gave glory to God: so Christ professes in prayer, that he was glorifi- Rom. 4. 20.
Jobc 17. 23.

Rev 5. 13.

glorified in his believing Disciples ; and when all the Saints shall triumph together in heaven, their ~~exultation~~ or song of victory will be, with blessing and honour, and glory and power to him that sitteth on the Throne, and to the Lamb for ever and ever, even the Lamb that was slain, even the same that taketh away the sins of the believing world.

SECTION 6.

In the sixth place, it's of great use to amplify upon the foundation or groundwork of our encouragement, in the management of this great affair aright by the strength and co-operation of the spirit : and that's no other, than by the divine *promises*, laid up in the covenant of grace. 'Tis the promise allures us, the voice of the word calls us, the faithfulness of God secures us, the motion of the spirit prompts, incites and hastens us to come to Christ ; who most graciously accepts us, kisses us, and lays us down to rest in his most fragrant bosom. And here it is worth our time, if every minute were more precious than the whole universe, turned into a massy diamond ; to expatiate upon the freeness, the unsought and unforethought love of God in making them, the certainty of their accomplishment, as built on the essence and veracity of God, their riches and preciousness, as being equivalent to the Crown of glory, encompassed with the golden ring of eternity, When we have obtained like
precious

precious Faith, we shall be made partakers of like precious promises, as if we follow the Faith of Saints, we shall at last with them inherit the same promised Kingdom.

2 Pet. I. 1,4.
Heb. 13.7. &
6.12.

In the seventh Place,

I might trace a little the time of Faiths first infusion, and first operation in the heart, which is undoubtedly at the new birth, when ever it is. But how to prescribe, and when precisely to determine that, in the soul of a Believer is more difficult, than to state the quickening or animation of an embryo in the womb of her that is with child, or for any Naturallist so set the moment of the first separation of night from day at the initiating crepusculum or ascent of the first atom of the morning raies of the Suns body, or the primogenial fermentation of the vegetative soul in the seed Corn in the Earth, when it begins to chit; or the first vapors in Mineral beds, that procreate *Mercury* into a running liquid body, which afterward is congealed by Sulphur into Gold. Its much more difficult to set down the first punctual workings of the Spirit in our hearts.

SECT. 7.

Q. But you may ask me, *Cui Bono* To what end were it to be so accurate, if it were possible?

A. I Answer, In all humility, tho we never attain the precise and nicest time: yet as far as we may and with what holy modesty we can attain to dive into these heavenly secrets, the sooner we discern the work, by so much the sooner may our spiritual joy spring, which animates our services, and anoints the wheels of our Souls

to become like the Chariots of *Aminadab*. For which purpose I refer my Discourse to the third Chapter of this Treatise.

S E C T. 8.

In the eighth Place, I might shew the inseparable union and connexion between Faith and Holiness, they are *individui comites*, sweet companions never divided, but delighted in each others smiles, lovely twins brought forth by grace. The heart of a Believer is purified by Faith, and his life most orient and beautiful in holiness. Who-so then pretends to be a Believer, and walks not in holiness of life, is a self-deceiver and wrongs his own soul: But lets reserve this to a peculiar Chapter below.

I should now issue this Chapter: but that I desire in the close of every one to answer one or more practical Questions for our spiritual improvement; referring to what precedes in the same Chapter.

Q. 1. *If any trembling soul should ask, Have I this sound Faith of Gods Elect?*

I should Answer briefly,

1. Christ is precious to every one that believes; the joy of his heart, and delight of his soul, when but under this sweet hope, and when a little quickened and enlivened in communion: *I sat under his shadow with great delight.* Faith and Love alwayes ride together in *Solomons Chariot*, which is paved with love for the Daughters of *Jerusalem*.

2. The promises of the Covenant are precious to such a soul, they are ornaments of

Mat. 15:9

Chap. 5.

1 Pet. 2:7.

Song 2. 3.

Eccl. 3. 10.

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of grace about his neck, and ætherial Cordials in all its fainting Fits: *I had fainted,* sayes David, *had I not believed to see the goodness of the Lord in the land of the living.* It values them above a Kingdom :

Psal 27. 13.

Q. 2. If we fear our state, how may we gain Faith?

Rom. 10.

1 Answer briefly, 1. By diligent attendance on the Word of God, *Faith cometh by hearing.*

2. By hearkening to the inward motions of Gods Spirit in hearing the Word. When thy heart is warmed by some passage in a Sermon, take special notice of that particular point. Its a sign Christ is conferring with thy heart, as with the two Disciples near *Emmaus*, whose hearts burned while he opened the Scriptures.

Luke 24. 31.

3. Ponder and meditate deeply upon that which warmed thy heart, to bring Christs counsel into a resolution for obedience.

4. Sacrifice these intentions upon the Altar of Prayer, in the Name of Jesus Christ unto the Father. But these things requiring little tracts: He conclude with that of Gerson the Chancellor of *Paris*, who treating of Meditation, states that for the sweetest, when the soul opens it self towards Heaven, receiving in its precious dewes, without forced and artificial methods, as David, *He hearken what God the Lord will say, for he will speak peace to my soul:* which is like the mother shell of the Oriental Pearl at *Bahrem*, which Naturalists relate, conceives those precious unions by the dew of Heaven.

Gerson: Bonaventur Scala

Psal. 85. 8.

Ariani peripl. mar. Ery thraë & Benjamin itinerar.

But I must now retire to the second Chapter, and tis more than time : only I dilated upon this a little the more, as being a substantial head in respect to the essential nature of *Faith*.

CHAP II.

Various Expressions in Scripture, setting forth the Nature of FAITH.

THe beginning and carrying on of the work of Faith in the heart is set forth in holy Scripture by many pertinent and sweet expressions, which tend to enlighten and comfort the souls of dark, drooping and weak believers : and helping them to discern the inherence of this grace in their hearts. Metaphors, Parables and Allegories many times teach us, when direct Precepts will not do the work. Upon some where-
of

of I shall endeavour to treat in this Chapter, and present them as a climax or a *Jacobs Ladder*, whereby to scale the Palaces of eternal joy.

1. In the first place, We find this grace *Rev. 24. 6. &* set forth by thirsting and hungering after *22. 17.* Christ and his righteousness: which are strong and vehement appetitions after supply of proper food and moisture to refresh the Spirits, and to preserve natural vigor. Which if not timely satisfied produce pangs, faintness, swoondings, and at last convulsive motions, the very harbingers of death. Thus did holy *David* pant after God, *as the hunted Hart, having licked up a fiery serpent, pants after the water-brooks.* *Psal. 42. 1. &* And at other times he had totally fainted, had not Faith fed his hope with a seeing of God in the land of the living. The promises of mercy are made to such thirstings and strong desires after God. The desire of our soul *Isai. 55. 1, 2. &* (says the Church) is to thy Name, and at *26. 8, 9, 12. &* the remembrance of thine holiness do we *Psal. 97 12.* rejoyce. Again, *with my soul have I desired thee in the night, when others are folded in the arms of the deepest sleep, I am musing with deep meditation, and am still awake with thee.* Then follows that holy confidence dropt in from heaven: *Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us,* whence it follows, that when the breathings of the soul are inspired by God, then his ordinance of peace shall issue from the throne of grace.

Besides, The thirst of the soul through defect of the dewes of Zion, sometimes proves so extream, that it falls into a flaming

Song. 2. 4.

Fever : and lies tossing, and tumbling, and feeling after cool places, but finds no rest, till it comes to the chambers of Christ; and then with holy longings and bitter ejaculations cries out : *My heart and my flesh faileth, Oh when shall I come and appear before him? when shall I see his face, enjoy his love, and rest in his bosom?* This is a sure act of Faith when the soul prizes Christ above all; delights in none but him as the incomparable object of his souls satisfaction : if it take any comfort in sublunary things; tis but *in ordine ad Christum* in subordination to him, and in order to his glory. The soul doth *anbelare*, breath and thirst more after him than all the pleasures and treasures of Egypt, the Gums of *Arabia*, the Spices of *India*, the Diamonds of *Golcondah*, or the peculiar riches of Princes : nay than the fragrant Rivers of *Balsam* in heaven it self, besides him, as the holy Psalmist flames it out : *Whom have I in heaven but thee, and whom in earth in comparison with thee.*

Psal. 73. 25.


2. Sometimes Faith is represented by looking up to Christ with a stedfast eye, and an earnest countenance, till all the visive spirits pass the optick nerve and land in his bosom. All the bowels of the Soul are wrackt and torn with convulsive motions and illiack passions, the heart faint and sick, with many a swoounding fit : the vital moisture having spent it self at the eyes, is almost blind with the saltness of her tears, and ready to give up the ghost in deep sighs and profound palpitations of heart ; has only a few minutes, wherein to cry out [*Oh upon whom my soul loveth, hungers, longs and pants*

Psal. 38. 10.

Lam 2. 11.

Song 1. 7.

pants after : and being now set down under a Palm in the vally of tears and terrors, sinks down and yet looks towards him, when flying away like a young Hart upon the Mountains of Lebanon, and leaving it in a desolate case, forlorn, and exposed to the mercy of Tigres and young Leopards. Yet the Soul cries out, as long as breath and life remains will I look to the place, where thine honour dwells, as the only one of my soul, my Lord and Maker, who hast commanded me to look towards thee and be saved. Thy Word says *Behold me, behold me*, and my heart in obedience replies, *Thus will I spend my dayes and end my life.*

Isai. 17. 7. 
45. 22.

This Looking to Christ is sometimes shadowed by the stung Israelites looking up to the brazen Serpent. In imitation whereof tis thought the Gentiles composed their Talismanical figures, whereof the Learned often treat. But letting them pass, let us call to mind that *Israel* after their many murmurs in the Wilderness, and refractory deportments toward the Rock of ages, felt at length the dreadful wrath of God in sending upon them those *Alati Serpentes* the fiery flying Serpents of *Arabia*. those angry venomous creatures ; which having once fastened their needle teeth, and dropt their yellow poyson into the wound, the stung persons (*tanquam a dipsade percussi*) were painted as said of some with various spots of the colour of Serpents, and swelled immensely, died with an insatiable thirst, as in the deadly Calenture at Sea. But such as lookt up to the copper Serpent made at *Punon*, and set on a Pole, presently received cure, as if the flesh

Job. 3. 14.

Plin. Epiyb. m.

Ph. n. s. a metal la in Arabia

of the adder had been laid to the wounds, to extract the malignant venom. Had they lookt any whither else but to this type of our Saviour, all was in vain. Had their eye been upon *Moses* in the moral Law, or on *Aaron* in the ceremonial observances, it would have performed no cure : it was Christ alone, who overcame the great Serpent of the bottomless pit, and was lifted up on the cross, for this blessed view of Faith.

Mat. 11. 28.

John 6. 35.

44, 45, 46,

Psal. 63. 8.

Song 1. 2, 4.
Bern

3. This work of Faith is set forth by *coming* to Christ at his call, according to that sweet invitation of his : [*Come unto me all ye that are weary and heavy laden, &c.*] For the burden of sin, the Law, Gods wrath, hell and eternity lie very heavy upon conscience, and will prove unsupportable, unless eased by his bcfom. When the soul is ready to starve, pines away, and lockes black with famine : then to hear that blessed voice, [*Whoso cometh to me, shall never hunger, and he that believeth on me shall never thirst*] Where our holy Lord himself explains *coming* by believing : *pedibus fidei*, with the feet of faith and affections, we come to him for salvation ; and so 'tis used in the neighbour verses. Sometimes 'tis exprest by the souls following hard after God, (*lebr, cleaving*) that is, following so closely, as if it held him by the garment, and drag'd after him. In the times of fear and desertion, it runs after God, being allured and drawn by the perfumed ointments of his name, the rich odours of the promises, as powerful attractives to needy and distressed persons : othertimes this

work

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work is exhibited by the flying of guilty persons in old time to the city of refuge. Thus *David* points at God as his refuge and high rock to fly to and be safe. Of ancient times, tis reported that the gates of these cities stood continually open, that all the ways were made plain and even: that every stumbling block was removed, and the passages maintained with accurate care above all the high-ways in *Canaan*, and some of the cities might be sited in plains, as *Bezer* was; that difficult ascent might not retard the speed of the flier: that so the soul guilty of bloody crimes, might scape the dreadful avenger, that holy Law of God, and having retired to the city of Christ, might there continue so long as this Eternal High-priest after the order of *Melchizedeck*, shall continue in being, and that's according to the Law of an endless life for evermore.

Isa. 57. 14.

Deut. 4:43!

Numb. 35:12

Heb 7. 6. 28.

4: This acting of Faith is shadowed forth by our *receiving* of Christ, and therefore must be an act of the will and affections; when being sensible and convinced of his being the most adequate good for the soul, stretches forth its hand like a ragged indigent beggar, after a bag of gold, when frankly held to him by some munificent prince: or as a drooping, sinking, languishing patient holds out his cup for a physicians cordial. For to as many as will receive him, he gives out the right and privilege of adoption to a glorious inheritance above the starry heavens.

John 1. 12.

Col. 2. 6.

John 17. 24.

O Blessed Saviour, wilt thou give thy
heaven

Rev. 3. 21.

grot. de jure,
Ec.

Prov. 22 16.

Son. 5. 5

heaven, thy glory, thy joy, thy crown, thy throne (by mystical union) to as many as do but accept of this motion of mercy? Will acceptation bring us into acquisition and a just perception of all the territories of this vast, immense and eternal patrimony? Who would not open his arms, his heart, the *penetrabilia cordis*, the most intimate chambers of his soul, according to all thy tenders in all thine offices, and to all thy blessed purposes, and cry out with vehement and ardent moans? Are not the doors wide open: come bright morning star, come Lord Jesus, come quickly! True! Faith indeed is but the hand, that turns the lock of the souls closet, to entertain her blessed Lord: But 'tis the spirit of Christ who lays his powerful hand upon the hand of Faith; else would continue shut and never open: But this instrument of instruments (as the Philosopher calls the hand) acts and works in the power of that great efficient, the spirit of God, and is co-operative in him, with him and by him, Yea, the spirit hath a co-essential communion with Christ himself, who stands at the door and knocks by the call of his Ministers, and leaves sweet smelling myrrh dropping upon the handles of the lock: which like the famed oil of *Lunaria*, (beare with the comparison) will eat throw all, and make the iron bolts to fly in sunder. O then my soul, since the Lord of glory is come to these everlasting gates, take heed of a third knock: lest he take unkindly, depart and leave thee in the dark night of desertion.

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§. Another medium to set forth the actings of Faith, is *laying hold* of him and his most blessed covenant. This is called, taking hold of Gods *strength*, that is, the ark of his strength: that so we may make peace with him that dwells between the Cherubims. The same with laying hold on Gods righteousness and salvation, in flying to the horns of the Altar of propitiation, *viz.* the brazen by blood, and the golden by incense. It is further deciphered by living the name of the Lord (*Jehovah*, wherein is everlasting strength) and in keeping the Sabbath from being polluted, which is a special part of Gods covenant, and a true token of a gracious and godly man, in this his laying hold of God. Nay, we find, that the Lord complains of the church, that few or none did lay hands on him, a kind of holy violence in fervent prayers and Faith, mixt with ardent desires, and coming to him with earnest resolves to hang upon him, as *Mary* did on Christ at his resurrection. The Lord knew the soul of *Mary* would be clinging upon him, and therefore with a gracious requital, manifests himself to her, and sends her with an errand of love to his Disciples: There is a sort of holy violence, and gracious impudence to be used in those cases, as *Chrysostome* expresses it of the woman of *Canaan*, that would have no denial. When we seek the kingdom of God, we must seek it with vehemence, and take it by violence. We are commanded to lay hold on eternal life, in allusion to the swift courses at the *Olympick Stadium* in *Greece*: who coming near

Isa. 56. 4.

27. 5.

Isa. 27. 5.

56. 2, 6.

Levlt. 19. 30.

Isa. 56. 6.

58. 13.

Mat. 11. 12.

1 Tim. 6. 12.

1 Tim: 6. 12.
Heb: 6: 18:

Song 3. 4.

Prov. 3: 5:

Jer: 33 11.
Song 8. 5.

John 21: 20
Psal 37. 5. &
22 8.

Usher Divin
p. 161. Lond.
1677.

Isai. 10. 20.

near the prize or garland : stretcht out the hands and leapt up with some violence to take hold of the crown of victory. So the Apostle exhorts us *lay hold on the hope that is set before us* : as *Jacob* held the Angel fast and would not let him go before he was blest : Yea, the Spouse in the song, having found whom her soul loved, held him close, and let him go no more.

6. In the sixth place, When we are now come to him, and have laid hold of his strength, and are sweetly solaced with his favour : then begin we to relie, *lean* and rest upon him with some holy confidence, For leaning and trusting are in *Solomons* language terms equivalent. A posture this is of great sweetness, and satiates the soul, that it seeks no further. All sublunary relations and enjoyments leaves a windy emptiness in the soul, but here's [*Jacobs enough*] which indeed contains [all things] and so indeed should be translated. Such high contentment of spirit fills the soul in her walking out of the wilderness towards *Canaan* leaning upon her Beloved. The same posture we find the beloved disciple in, leaning upon the bosom of our blessed Lord : Thus are we encouraged in our streights to rowl our selves and our affairs upon the Almighty ; *revolve te & tua* : To the same purpose, that holy man Bishop *Usher* is much pleased with the term of the souls hanging upon Christ for life and salvation, when he is setting out the nature of Faith : Sometimes the Scripture useth the expression of the souls staying it self upon the Lord, the Holy

Holy One of *Israel* : in allusion to the support of a staff, imployed by weak or aged persons, to preserve from stumbling and falling. Accordingly they find a holy rest and repose of spirit, with a sweet recollection from the trembling of heart, and quivering limbs, by an happy settlement in his arms. Yea, when the feet have been swelled and blistered with rambling up and down in a weary and thirsty land : here they find the shadow of a high rock, with pleasant chrystal streams powring out of its cavernes, to revive the faint, and recal their flying spirits.

Dan:8:4:

But now lets search what are the great ends of the souls recumbency, innitency, resting, and quiet reposing it self on this blessed Lord in the *Arboretum sacrum*, or paradise of his love ; why, certainly such things that assuage its vehement thirst, quell and subdue its fears, compose its tremblings, and allure its confidences, and are no other than these following, *viz.* Remission of all sin, Justification by free grace, peace of conscience, when sprinkled with the blood of atonement : adoption into Sonship, heirship, and all the priviledges and liberties of the children of God, Sanctification to mortifie the power and domination of sin, and to quicken our graces and duties, to support us against, and under all fiery tentations : to enlarge and fortifie our spirits under difficult services, and to persevere to the end ; that at last we may attain the redemption of our bodies from the dust, and the resurrection to glory. But these resort more properly un-

Phil. 1.6, 10

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der the tenth and last chapter, and therefore here I forbear.

Ysa. 11. 22.
Ysa. 28. 16:

Deut. 10. 20.
Josh. 23. 8.
1 Cor. 1. 17
2 Cor. 11. 2

1 Cor. 6. 17.

Rom. 7. 4.
Rev. 19. 7:
Psalm. 3: 20:

Heb. 1. 13:

7. The next place sets forth Faith by our *cleaving* to the Lord with full purpose of heart. When the soul is glewed by an holy love to the mercies and goodness of God, it will then *steadfastly* abide with him. It makes not haste out of the mountains of *Zion* as if full of bogs and quakemires, but as being settled on the strong and lofty rock of ages. This cleaving of the soul with God, is often set down in Scripture by that trust and assurance which a true believer hath in God, adhering or cleaving to God is a term also which sometimes attends upon conjugal relation, whereby true and faithful persons, having the yoke of that union lined with the soft velvet of love, become one, as in person by the law, so much more in spirit and delight. To the same purpose the Apostle affirms, that true believers being united to Christ by a true and lively faith, become one spirit with the Lord, and long daily to be more fully espoused by larger affections, of the unction of Christs spirit in order to the solemnity of that glorious marriage-day of the Lamb. And this is true faith indeed, when persons long for the appearance of Christ in glory.

8. Next follows that term of *embracing* of Christ; as the Saints of old being first perswaded of the truth and goodness of the promises, then at length embraced them *utrisque ulnis* with all affection, and what are the promises but the precious fine linnen, wherein Christ our sacrifice was

was involved after his death at his funeral : which is the principal object of our faith, even Christ in his sufferings. This act of embracing, notes our ardent affection to him, delight in him, and heavenly communion begun betwixt Christ and the heart of a believer : Love is Faiths Agent and factor : Faith worketh by love, a true lover of Christ is certainly a true believer in him, and this love increases by faith, and faith by love. For the soul determines it ; The more I know of his Excellencies, the more I believe in him : and I love him more, because I have the experience of Christs love to me. In this very state of the valley, there is a mixing of hearts and spirits, but in heaven the soul is swallowed up in his love for ever.

Rom. 5.4,5.

9. In the ninth place a Believer arrives at this reverent freedom with the Lord, in all its streights and difficulties, to cast its cares and burdens upon him, being both commanded and encouraged by him to do it : Whenever I *am afraid faith David, He trust in thee.* If the heart safely trust in a friend, there follows a mutual unvailing and disclosing of the most secret and bosome counsels. So does the soul pour out its sorrows, and open its whole cause before God. Three things make a friend or relation desirable : power to protect, wisdom to advise and love to comfort and mingle joys & sorrows together. All these are eminently and transcendently found in heaven. There's a heart large enough to entertain thy moans : wise enough to guide thee in the dark turns of Providence, and

Psal. 6.3.
Prov. 31.11.
Psal. 71.3.
Ser 20.12.
Psal. 142.2.
Fam. 1.7.

1 Pet. 5:7.

Psal. 55.22.

Heb:6:19:

Rev:11.19:

so good as not to upbraid thee, and can command Legions of Angels at a beck for protection. Let us therefore cast our care upon him, for he careth for us, and 'tis worth notice, what the Apostle terms thy *care*, the Psalmist terms thy *burden*, promising that the Lord will sustain thee; to shew that *μειρα* dividing cares, heart-rending cares, are great burdens. But divine sustentation and support of the soul in trouble, plainly shews, that God takes a fatherly care of thee, and will not suffer thee finally to be moved, as *David's* song in the end of that Psalm, since thou art a righteous man, and hast cast all thy soul-battering cares upon Gods promise: which are but so many tentations to try thy faith and trust in him.

Besides, this trust is exprest by *casting anchor* within the vail. When the ship of the soul being turned up-side down as to the world, though too near the earth in this bodily estate, yet in spirit sails above the firmament, and makes all its sails upward still, and if any storm arises, it then rides at Anchor upon the Ark in heaven, within the vail, beyond the stary Canopy, as upon the rock of life, the Lord Christ himself.

10 In the tenth and last place, faith acts by Resignation, giving up all its comforts into his heavenly hand, when a true believer both living and dying commends his spirit into his divine maintenance, during this frail life in all the mighty turns, circles or helixes of providence, full of intricate meanders and ma-

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zes past finding out, is led by a hand coming down from heaven : So that all ends well with a Saint : his stormy dayes do always end in a sun-shine evening. He gives up himself to the guidance of his counsel, and as to death, both for time, place, way and method, yields up all to his safe conduct, and yet sometimes breaths out with a most humble and reverent motion (his soul still lying in the dust of submission before him) to grant him an *ἡσυχία*, or an easy departure out of this life ; if it may be his holy pleasure, and still quietly hoping and waiting for his salvation. Thus *Jacob* in the Old Testament, in the midst of his last languishments cries out, I have waited for that Salvation O Lord : and good old *Simon* in the New : *Let thy Servant depart in peace, for mine eyes have seen, and mine arms embraced my Saviour and thy Salvation* This did our most blessed Lord, *Father into thy hands, I commend my spirit* ; and so did blessed *Stephen*, *Lord Jesus receive my spirit* ; testifying to the Deity of Christ, the immortality of his soul, and the resurrection of his body in the same prayer of resignation.

Gen. 59. 18.

Luke 2. 30

23, 45.

Acts 7. 59.

There may be found in Scripture some other passages, exhibiting the nature of Faith and Trust, as fixing the heart, choosing of Christ, waiting for his coming, and expecting the blessed day, much to the same effect : but to cut off prolixity, I shal rather convert the former ten particulars with the like into some spiritual Soliloquies : since all of them exhibit some excellent benefits flowing from Christ, alluring

Psal. 108. 1.

Luke 10. ult.

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Exod. 30. 24.

Psal. 45. 7.

ing the soul to him, as by the smell of those precious ointments, wherewith he was anointed and inaugurated into all his offices by the Holy Ghost, which was signified by the inunction of the *Aaronical* Priesthood of old in type, by a choice composition of myrrhe (or *Benzoin*) cinamon, sweet calamus, cassia lignea, and oil-olive. So was our holy Lord consecrated a Priest for ever over the house of God.

Let us now breathe out our warm desires and flowing hopes in some few Ejaculations (as to all the ten particulars) into his own bosom.

The Soliloquies.

Psal. 22. 15.
119. 13.

I O Blessed Lord, I am scorched and burnt up with the sense of thy wrath : the thunders of thy Law amaze my soul, Death and Eternity make my knees to quake, I am dried like a pot-sheard or as a bottle in smoke. Vox faucibus hæret : my tongue is ready to cleave to the roof of my mouth. But I come to thee as a gracious Saviour, inviting, calling, promising to help me in those fainting agonies. I thirst after thee, as the fountain of Siloam, and more than David after the water of Bethlehem.

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2. I faint, and my soul quivers upon my pale lips, nay is upon the wing to take flight into etern ty. I look up for some reviving smiles from the light of thy countenance : *Do thou look down* O blessed Lord with one beam of mercy, and it cures me for ever ; speak Lord, for my soul waits to hear that peace which is the fruit of thy lips, and that grace which was poured out into them. O let me not faint nor sink into the dust of death, and perish for ever. For I have chosen to exhale my soul into thy bosom, and dye at thy feet.

Psal. 45. 2.

These are the sweet ardours of Faith.

3. Now then since I am come to thee, O my blessed Saviour, and that with my whole soul, and come at the call of thy Word and Spirit. For I heard thy voice in the woods of the wilderness, and am returned to lie down at thy foot : shall the hungry go empty away, from the feast of such a *Solomon*. Thou didst invite me by thy Ministers in many a choice calling Sermon and I made no excuse, though too much delay (so speaks my sorow) yet the feet of those, who brought the glad tidings of thy love were to me more beautiful and enamouring than the ruddy morning.

Luke 1. 53.

Prov: 9. 3.

4. *Moreover* O searcher of Reins, thou knowest that I am inwardly willing to receive thee upon all the terms in thy holy Gospel, signified by thy heavenly call, since when my bended will inclines its bowing head towards thy bosom, and my whole soul cries after thee, since my hands are stretcht out towards thy holy place, and my parched mouth wide open to receive that Nectar of

Psal. 40. 2.

heaven, the waters of life : O fail not the expectation of the needy that commits his soul to thee. Be not silent to my cries that ascend out of the deep and dark pit, and from the horrible clay.

Acts 3. 7.

5. Thou hast O Saviour full of bowels given strength to my feet, and restored the nerves and sinews that hung shriveld about my ankle bones : as thou didst to the cripple at the Temple-gate : so deal with me thy Lazarus, thats spiritually lame and full of sores, yet limps towards the throne of grace, the Temple of mercy. Strengthen my hands O Lord, that I may as firmly take hold of thy love, as I am freely come to thee for thy Salvation.

6. Yea most blessed Saviour, I begin to be encouraged by the warm beams of thy love, and feel some vertue flowing from thee, to invigorate all the muscles and tendons of my affections, and whatever incites and inspirits the motive faculty of my soul : so that I now most humbly and reverently beg leave and permission to *lean* upon thee, and to lay my soul down by thee, and in thy bosome to repose, as far as thou shalt graciously please to admit me into thy communion, for succor, support, and comfort.

1 Cor. 6. 17.

7. O stay me with flaggons, for I am faint, by the strong and over coming beams of divine love, and yet resolved in thy strength to cleave to the arm of thy power, and by the unction of thy spirit to be united into one spirit with the Lord.

8. And to embrace thy love, that everlasting love, which sprang from thee in
thine

thine electing mercy and pity before the world began,

9. And am now become more solicitous by thine aid and help, to cast all my cares upon thee, then ever *I* was anxious and distressed as to events, while those pressures caused my soul to groan out to heaven.

10. *I* am now determined by thy power, to breathe out my soul at last only into thy compassionate bosome, to be kept to the day of Redemption, and being strengthened with all might by thy glorious power, humbly resolve to wait with all patience, in the fresh actings of Faith, till *I* see thy face in the joyful morning of the resurrection.

Col. 1. 12.

The soul having in these few panting *Soliloquies*, poured forth its breakings of heart before God, desires yet further to be resolved in one question, to help its joy and therewith *I* shall conclude this chapter.

Quest. *How may I discern the truth and integrity of these breathings of the soul to be the true actings of Faith.*

Ans. I answer, labour to feel the pulse of thy soul, as once a Greek Physitian touching the arterial pulse of a young Prince of *Macedon*, knew whether his heart was. So may we assuredly know, where our treasure is seated, and where our love is planted: if we find our hearts to be where Christ is set down, even at the right-hand of God.

Col. 3: 1, 2.

But lets reply a little more distinctly.

1. Consider, where thy soul doth most acquiesce, where dost thou feel thy soul at

Luke 12.18.

3 Sam. 23.

most rest and quiet. He that bids his soul take ease in a fat barn, was but a gross fool, and he that puts his hope or trust in a clod of yellow clay, bows down to a dumb Idol, that cannot profit. But if as *David* (when dying) we have all our hope and salvation in the covenant of a living God, established to us in all things and sure. If thou repose thy weary spirits in the bosome of Christ, and findest thy lingring weariness to wear away in the warm bath of his Love, and resignest thy self into his tuition, and under the canopy of heaven, and exercising thy self in applying precious promises suitable to thy captive state by the rivers of *Babylon*, and patiently waitest for his bright and blessed appearance and Kingdom.

This is true Faith.

Rom. 8. 5.

Psal. 16. 3.

Rom. 5. 1.

2. Where is the solace and delight of thy soul? Is it in things and persons of Christs delight: The things of the spirit, and the excellent persons upon earth: is thy soul at rest, and under holy quiet; because in some measure satisfied, that thou art at peace with God. This will breed true joy, for peace is the *alma parens*, the happy Mother of joy. Whereas contentions and grief quarrel in the yoke together. Now when the storms of Gods wrath are calmed by the sprinkling of Christs precious blood upon the Mercy-Seat, there will gradually follow joy unspeakable and full of glory. And where this peace is, there's true Faith be sure.

3. By the souls continuance in the daily actings of faithful recumbency, whereby
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the habit is fortified. Yet always remember to add thereto a continuance in well-doing. Stedfast Christians are perseverers. The Stony-ground brought forth sp e ily, and that with joy at the first hearing: it was but flashy and endured not, having no firm root, the rock lying too near under it: but the good ground brought forth fruit with *patience*, continuing under winters frost, and summers heat, till the joyful day of harvest. This is true Faith indeed, and commended by our Lord himself.

Rom. 2. 7.

Luk. 8. 15.

CHAP III

The least or lowest Degree of FAITH.

HAVING Discoursed of some various Expressions of Scripture, painting out the true Nature of Faith to the life: Let us now proceed further in our design to comfort shaken and contrite Spirits. To which end, since we find Scripture mentioning some persons as strong in Faith, giving glory to God, and others but infirm and weak, accosted with this compellation:

Mat. 6. 30. &
8. 26.

O ye of little Faith, why do ye doubt and fear? the Faith of the former being very visible and apparent to themselves and others: the latter tho true Believers, yet exceedingly fill'd with fears, sorrows and jealousies over their own hearts: It would be expedient for their erection and comfort to consider what may be the *Criteria* or tokens of a true Faith, tho in the lowest degree and upon that account to dilate a little on these two Branches

1. What may be accounted the lowest, meanest, weakest estate of new Converts or young beginners in the School of Christ.

And 2. To how low an Ebb secure souls may be reduced in time of desertion.

An answer to either of these may yield mutual satisfaction to both: Lets begin with the first,

Q 1. *What may we enstate and determine to be a critical token of a true Believer in his meanest acts of Faith?*

A. In Answer to this lets consider, First in general, that the commencement or beginning of this grace is sometimes represented by conception or quickning of a Child in the Womb: sometimes by the new birth or visible appearance in the light of this World. Sometimes the work of regeneration (and therein Faith, its principal ingredient) is resembled to the wind in its invisible original from mineral Exhalations out of the bowels of the Earth and Sea, to its motion and progress in the air. Otherwise 'tis likened to a grain of Mustard-seed, the least of all oleracious Seeds that

Eph. 2. 2.
John 3. 3.

Mark 4. 27.
Luk. 13. 2.

that grow to so great an extension at last. It's likened also to a little leaven that ferments and works it self into the whole mass. To Seed-Corn under the glebe or mould that swells by the impregnation of nitrous Rain, and sulphurous Earth, concurring to their germination, first chits and breaks the membranes, and then sprouts above the ground, Or it may be compared to the budding and flowring of Trees in the Spring: or to the grafting of a Cyon into the cleft: or a Bud inoculated into the bark of a Tree, which by degrees conceives both by the warmth and moisture of the Stock. But still the precise time or *modus* of the curious transactions in the vegetable Kingdom; the secret transfusion or percolation of Liquors and Spirits is not easily discerned, or accounted for, by the most accurate Naturalists. Yea when all is done and written by *Roger Bacon* of *Oxford*, or *Sir Francis* of *Verulam*, or the Learned *Harvey*, or any of the new Philosophers of *Britain*, *France* or *Germany*, or *Boerhaave* that Learned *Dane*: there's none in the whole quire can yet determine the admirable mysteries of Generation. None can fathom the works of God in wise productions, and the various textures and needle-works of his diving power; as the Psalmist hath express'd it.

But much more abstruse, intricate and *Psalm. 139. 15.* unfathomable is it in spiritual cases. For *Opere Pbrgia-* how and at what time grace is inspired or *nico.* sown in the heart: and how it works, ferments and by warm influences, becomes like a *Spiritus intus agens*, an inward working

Gen. 2. 6:
Col. 2. 19.

ing Spirit : its neither discerned by persons themselves, much less by others, sometimes during the space of several years, For it grows we know not how, nor can delineate the motion of its growth : but being watered from heaven by a living mist sent by God upon this happy Plant in the *Eden* of a gracious soul, it encreases with the encrease of God. Hence it follows, that 'tis impossible for thousands to fix the time of these first heavenly workings or irritations, these irradiations or impregnations of the Spirit of God. Neither needs it : sufficient it is to discern it, when sprouted a little from its seminal Principles. Wherefore to urge the preciseness of time as to regeneration (in persons that draw near to Ordinances) is timerarious and rash ; and he is too busie a person, that strictly requires it of tender Consciences, and makes it an inflexible rule of Communion.

Job 28:7:
Psal. 139. 6.

Jer. 17.

I may then say of this, more than of all other works of divine Wisdom and Power in this lower Orb, that the eye of the Vulture hath not searcht it out : it is too high and too wonderful for us. As holy *David* having treated of his being secretly, fearfully and wonderfully made as to the curious fabrick of his body in all its vessels, ligaments, veins, arteries, nerves, and juices in all the repositories, sings in harmony and consort to heaven (how vastly melodious beyond the hymn of *Galen*) and stands at length upon the brink of an Ocean of Extasies as to the precious thought, that God had to and in his soul I shall therefore not venture into these *Arcaus Imperii*, and *Magnalia*

alia Dei, these stupendious secrets of divine wisdom and mercy : nor sail too far in deep waters near this *terra incognita*, nor treat too close of the first initial formation of grace and faith in the heart, by the operation of the spirit of God. A labour wherein we may sweat and toil till faint, and dive so long, till the damps in these golden mines extinguish our Spirits. I shall then only for some comfort to sincere beginners insit a little (according to what I may, by the help of grace) and ponder on the first discoveries and discernings of this work in the heart, under the beginning work of Regeneration, that is under the present agitations and breathings of the holy Spirit. To which purpose I may genuinely compare the sense, which the mother of an Embrio begins to feel, when discerns an inward conception by some secret pulsations of a little wind in her bowels and some nauseous ebullitions from her stomack, & thereby perceives there *Ferneli de &c.* is a new work of impregnation formed with *Weckerus de* in, beyond all observations of the state of *Secretis l. 4. P.* body since her birth : and begins to give a *Bas. 1629.* right judgment, that in Gods due time she *8.* may become a happy Mother, indeed, of some beautiful creature. Or give leave to behold it in the glass of another Emblem. It fares here, as when persons by some unobserved and unforeseen emanations of spirits from the heart, and pressing through *Plin. l. 11. c. 37* the optick nerves flow into their mutual *Song 6. 5. & 4.* eyes, and dart themselves into one anothers *9.* breasts, whence they become suddenly taken, and as it were inkindled by certain lineatures in their features ; and are rapt into

into deep admiration of somewhat in each other, which neither themselves nor the wisest Philosopher in being can give reason satisfactory enough to unfold the surprizing influence when they are conitellated to conjugal union

So true is that (I think) of *Lucretius*:

*Multa tegit sacro involucro natura, neque
ullis*

Fas est scire quidem mortalibus omnia, &c

Nature with sacred mantle things does
hide,

Nor can Man's wit such mysteries decide.

Much more deep shall we find it to be in spiritual and divine concerns, when the Soul having heard or read of the admirable and unparallel'd incomparable excellencies of Christ, begins by the power of heavens influence to hearken to Gospel motions: whence the first beginnings of grace are coucht in faint and weak, though sweet and pleasing inclinations to hear more of that precious and excellent person. Then the Soul proceeds with the Daughters of *Jerusalem* to enquire further of his dignities and the blessed disposition of this kingly Saviour. Next after intelligence received, it never rests seeking for him with the lovely

In Niceph call. Spouse, and when once come to a sight of that glorious countenance in which Majesty and Love sit upon their Throne, as 'tis reported of his external hiew) then does the soul by this interview, break forth into holy Ardors after the enjoyment of his everlasting

ing kindness, and the bottomless bowels of his infinite mercy and affection, This is the point which I would endeavour yet further to exemplifie in the sequel of this Chapter, and labour to state the first beginnings of grace to lie in secret motions, holy wishes and inclinations of the will to Christ this Princely Saviour of the Ele^{ct}.

The desire of a man (sayes *Solomon*) is *Prrv.19.22.*
his kindness tho he cant accomplish his will *2 Cor.8.12.*
yet tis acceptable with God for the deed.
When some spiritual good is presented to the newly sanctified will by the light of a heaven-born judgment: it draws the soul to think, ponder and study how to attain that happiness, and this volition or extension of the spirit is found in different persons at various times. Some feel a blessed inclination from their very child hood (*Gen.3.15.*) to Religious courses and the holy wayes of God. You may observe in some Children at four or five years old a love to the sacred Bible, and the wise instructions of godly Parents. It would do ones soul good to see, how prettily and earnestly the little hearts will lean their heads to the wall or hangings, and suck in the sincere milk of a mothers instructions, as *Solomon* did. Only let Parents be prudent and heedful in pressing too much or powring too long into little *Venice Glasses*, lest it nauseate or run over. Remember *Jacob* would *Gen.33.13.*
not drive the little ones too fast, lest they died. Children are like a Chicken or little Birds, feed them too much and by night, and you endanger killing them: Be wise towards such, and sow here a little and *Isai 28.10.*
there

there a little, and the work of God may prosper sweetly.

In Persons at the first workings of the Spirit of God, you may observe,

2 Cor. 2. 14.
Rom. 8. 5.

1. *First*, There appears some favouring of the things of God : which shews there is a new palate formed by the Spirit of God in the soul, suited to the Manna of heaven; they begin to mind the things of the Spirit, with a disrelish of vain and frothy company, a happy inclination to virtue, and wholsom infusions with some reverent awe to their Teachers and instructors : which when once taken off from the heart, all the Argument or Rhetorick in the world shall never fasten any good maxim upon such a person ; but now you shall see very young ones love to have their heads in a Bible, and the tears ready to spring at some sweet passages in that blessed Book : intimating to us that the same Spirit, who penned it, hath begun to write the faithful counterpart on the fleshy tables of their hearts.

2. They find and feel the inward bent of their soul to be towards God, the byas of the will alwayes inclined Heaven-ward, tho some rubs and hillocks may divert a while. They are like the Sun-flower ever turning to that glorious Lamp ; or as the needle pointing to the Northern Pole. It may suffer some variations and supervariations, and misteries of Declination not hitherto fully determined to heip the longitude : but in the main, its course bent and delight is toward that point of the compass. The soul no otherwise, having received an affrication or touch from di-
vine

vine love, evermore bends the motion towards God, and is enamoured upon the goodness and Excellency of our blessed Saviour. Vain things like vinegar upon nitre, gives an odious hiss, and fumes away in a Stench: so does this gracious soul pity carnal mens laughter as a touch of madness, and sayes of foolish mirth what does it?

Prov. 25. 29.

Eccl. 2. 2.

3. Again, There is in this new heart of flesh, this covenant heart, an inward, sweet sensibleness of that great stone of impenitence, that as yet remains unbroken in pieces, which with its ragged points and angles wounds, the tender fleshy part, and makes it bleed with joyful sorrow. The holy new convert is greatly sensible of its proud flesh, and that heavy lump that hangs like a talent of lead at the feet: and the worlds bird-lime that sticks to the wings of the soul, when it would mount up to heaven in holy duties. Or as persons after a great autumnal fever, labour under a squeazy stomach, with a mass of baked humours at the bottom. So does the soul, and weeps in secret, and often bewailes it before the throne of God.

4. There is also found within it a secret joy in the discovery of light. It takes inward pleasure in the launcing of the tumors of pride, to let out the corruption of nature. The lamp of Gods word is more precious and joyful to it, than the dawns of a Spring-morning out of the East. It's a sign of an unsanctified heart and a very proud spirit, to snuff and snarl at godly reproof. But this is a certain note of grace begun, when no corruption is too dear, no secret sin so delectable: but it

it will part with it at the conviction of the Spirit. Yea, and the more searching any Ministry is, the more it delights to sit under it; & dares not call that a legal preaching, which drives men out of the School of the Law, into the Temple of Christ.

5. Besides, the tender soul grieves under its fears of the want of true Faith, and is never quiet, till it gain some lively hope of its implantation into Christ, which it cherishes and nourishes by the application of promises. But till then it wrings its hands, runs up and down mournfully through all the Streets of New Jerusalem; being desolate in spirit, as not having a comforting sense of any faith at all. It cries lamentably from watch-man to watch-man, bears many affronts and injuries in the tearing of her vail, and smiting upon her head; till at last she finds her beloved, & embraces him in the arms of Faith. Then the soul continues in the use of all prescribed means to attain the vision of his divine love in the glass of affiance.

Song. 5. 7.

6. Again, This troubled soul flies far from the land of excuses, hates palliations, and self-conceited applauses, and layes all the fault upon it self: heaps accusations, and layes snares and tentations for its own feet: and so great, that the holiest minister, and one skillful in cases of conscience, can hardly sometimes answer and resolve. Whereas the hypocritical Pharisee is commonly full of talk, hath little or no solidity, is confident and boasts of experiences with a false tongue and a deceitful

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ful heart. But our gracious young convert is as sensible of the least sin, as the tenderest hand hath a quick and immediate sense of the sitting of a flye, or the gentle breathings of a Western Air. It laments over In-dwelling sin, bewails its residence, and sounds continual alarums against it. For it cannot bear the domination of that proud Vice-roy of Satan, to fulfill it in any lusts thereof. If it prevail though but a little, the soul triumphs as if its conquering flag were entring the gates of heaven. For although its motions and impulses against unholiness be yet but weak, tender and low; yet are they the fruits of integrity, and grow forward in strength. This is a true sign of grace, and that the new life is in good earnest begun in that heart; for it finds repentance towards God, and true sorrow for sin, conjoynd with real inclinations, resolutions and workings in its gradual turning from it, and an holy hatred of all thoughts of reversion to it.

7. The soul feels within it self an holy inclination to sincerity, in all its actions; which like a fragrant perfume in every chamber of all its powers and faculties, gives a grateful scent in every duty: and delights to be unfeigned in every good word and work. It hates painted garments of hypocrisie, and therefore with great humility, requests of God to search its heart, and begs to be what God would have it, and prays withal, that he would not enter into a severe judgment, and mark *whats done amiss with an urgent scrutiny: for then no flesh can stand in his sight, but*

Psal. 139. 23.

*Psal. 143. 2.
130. 3.*

K

intreats

intreats forgiveness of God that so he may be feared and worshipped. From hence springs that solid, sweet and comfortable doctrine of the Reformed Churches [*That the true desire of grace is true grace:*] On which Basis sound consolation will stand inviolably, when all the proud towers of *Pelagius* and *Arminius* shall moulder into dust at the fall of *Babylon*. For now the soul in this humble and holy frame lies at the foot of God, mourns for sin as committed against God, thirsts after the righteousness of Christ alone, and praves for the spirit of God to allure and draw it into fuller communion, having taken God in the new covenant for its God alone.

8. Lastly, it studies the increase of holiness by all holy means and methods in meditation, self-examining, and conversing with old disciples, and experienced believers. For in such-like God communicates his gracious presence: and in these mountains of *Zion* commands the blessing and life for evermore.

In these and such particulars, if serious Christians would please to go down the stairs of humility, into the closet of their own heart, and ponder more upon what they read with holy meditation; they might better observe the [*motus primo primi*] the first infant motions of their hearts towards God and heavenly objects: but cursory reading spoils all.

Some indeed advise an hours meditation to an hours reading, I think a set quantity of time is not necessary, but so much as may cleare and warm the motion upon the heart. By experience it will be found that the spirit of God works by various methods

2 cor. 7 1.

Psal. 133. 3.

methods and very different, yet so, that by one or other token any poor broken trembling soul may in some measure be comforted, as to a true work begun in the heart, and may learn to know divine wisdom in its secret formations of grace within its utmost recesses and retirements. To conclude, I take this to be one of the lowest sentiments of a true work, when there are found continually secret inclinations, motions, thirtings and desires after God and holiness, which by strict and careful observation may be perceived to grow and increase year by year; and this note is common to all believers, though in their weakest estate: who would not change their slender hopes for all the kingdoms of the world and the glory of them. This work flows from the first breathings of the Spirit of God, and may be discerned as to truth and sincerity by these two notes.

Psal. 51. 6.

1. If conjoynd with patient continuance in well-doing, though weakly, yet with the face toward *Zion*.

Rom. 2. 7.

2. If growing in spiritual strength, tho' at present by small degrees, and for a while scarce discernable: like the growth of a child, or the augmentation of a plant, or the motion of a shadow of the Style upon the Sun-Dial.

2 Pet 3. 18.

But so much of the first:

Let's treat a while on the second branch of the chapter about a deserted soul, and then come to an end.

2. Of the lowest acts of grace in a deserted Soul.

Here, such as are inwardly for the main work truly gracious; yet through vain walking, and too much frequenting and associating with vain company of frothy relations, who because of nearness of blood or affinity, some sweet tempers are loth to reprove, for want of the grace of holy courage and wisdom: finding too much carnal delight in them, especially if witty and pleasant: though it cost them many a salt tear in closets. In this there lies a deep snare to easy and unthinking spirits, not considering the after-pangs to bring forth a new birth of holiness, tho' they be otherwise in the main truly pious.

Rom. 12. 2.

Luke 16. 15.

Others are taken with apish garbs and habits, fashions and gestures, going bent, as if troubled with some forraign disease, conforming themselves to the image of this present world, which is abomination in the sight of God, loving of trifling and unprofitable converses in their visits, and wanting of secret and serious thoughts of eternity, the world to come, and of standing before the Son of Man in his day, and this often joyned with too much neglect of secret and working communion, at which the world scoffs, when spending their strength and marrow in the worship of *Mammon* or *Flora*, fall off at length too far from their zeal for the pure worship of God in Christ.

Others

Others by various deordinations of life, (not here to lengthen about) for want of caution and watchfulness over their hearts and lives, grieve and vex the spirit of God and having wounded their own consciences, have lost their crown of joy, that's withered away : and they are now deservingly bemoaning themselves in the dark caverns of desertion, and can see no light, and are in danger to follow others, who blazed a while, and then went out in a snuff, whereas it becomes true believers, to be very tender and careful that they do not so much as seem to fall short of so great salvation.

Isa. 50. 11.

Heb. 4. 1.

I answer, before any comfort can break in, to such ; they must repent and do their first works, and take heed they do not further lose what they have wrought. Yet to such I reccommend our Lords advise to *Laodicea*, to buy eye-salve of him to anoint their eyes, that they may see and acknowledge their sins, and turn at his rebuke and chastening.

John. 8.

Rev. 3. 18.

Then may they begin with some hope to search what vital acts are not as yet extinguisht. Though in a swoone or a *deliquium animæ* an eclipse of spirits, yet their pulse has not lost all its vibrations, their eyes not quite set : yet look up towards heaven, though somewhat dismally. There's yet left a little warmth, a little moisture, a little breathing against the looking-glass of a promise, held by a faithful searcher and observer of souls.

You may take notice that this partial back

slider turns not wholly to prophaneness and an utter forsaking of the wayes of God : but retains an impulse and a secret, respect to those that are gracious, but does not much care to shew it publickly, and when they begin to revive out of their long fit of folly, give a doleful motion of their eye to their near relations, at whose checks they formerly scott too much. They are like the Smoking flax, or weik in the golden candlestick newly gone out, which yet by admotion or putting to it a little lamp fire of the Sanctuary ; conceive afresh flame moving swiftly to it upon the oily smoke ascending from it. Or they may be compared to the bruised reed, which being battered by a storm of tentations, lays down its hanging head upon the surging Waves of a violent torrent, and is nigh to be swallowed up. I say to such though now in a sorrowful case, yet if they were once implanted truly into Christ the true vine of *Lebanon* : they shall never finally wither and perish : for the calling and grace of God is without repentance, who always loves to the end. For the foundation of his prescience and pre-electing love remaineth sure, he knoweth who are his : but let them take heed that they depart from all iniquity, and never return to folly more. They may make a shift to get to heaven, and sit within the door ; but with many a piercing sorrow and doleful agony, and black Sackcloth on the loins of their hearts, before they get thither. But in the mean time, if they are right (as I hope and here suppose) I would help a little, that

2 Tim, 2, 19.

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that they may not totally walk in darkness) I advise them to a serious search of their former ways, and to holy resolutions add sincere endeavours of amendment, and hereby they may possibly attain to find some inward motions upon their hearts, that may manifest some vitality in the souls pulse towards things above : some true desires of renewing communion with God, though mixt with briny tears, scarlet bluishings of conscience, and sore buffetings of Spirit. Vital acts may begin to appear in recording the former times of the shinings of Gods face upon their tabernacles. Yet, as some Divines conceive, that though *Dauids* bones were well set after his sore fall : yet there remained a callosity a stiffness and benumbedness that was like an Almanack to him all his days after, to his last. But for the main I do believe he did recover the beams of Gods face, and especially at his swan-like song, had the clear Sun-shine of Gods love, after his rainy clouds ; and that the *τὸ σίγη*, the sure mercies of *David* were made sure to him ; yea and that he went off with a ruddy evening, portending a glorious morning at the resurrection. And so mayest thou, if thou quicken thy pace to redeem thy communion and walk with God more carefully.

Psal. 51.8.

1 Sam: 23.4.

But now no more to that : only since the mention of means as necessary (*quoad nos*) to the working and knowing of that work of grace, in beginners, and in recoveries from backsliding. I would infer a few considerations towards some outward false professors, who presume of having grace,

Inference
false professors

and

and of being received to mercy upon common terms of the amplitude of divine benignity, and yet continue notoriously and grossly neglective of holy duties, unless by fits, using them as bellows to blow up the blaze of false and flattering hopes : for if they do at times, hear, read, and pray, yet spend not (together with them) such serious and searching meditation on the deep points of eternity as their cause requires. But if they do now and then upon a fit of melancholly : yet quickly abandon all their secret resolutions of amendment, and slip out of all, like an Eele after thunder, and seldom come near it more but if they chance to return a little, it is upon some terror of God, some disaster, some sickness, some loss, some fear, some fright of conscience, and then they confess and seem to repent of sin, and look full of flushes, wipe their mouth with her in the proverbs, and after vowes, make enquiry : expiate their wickedness with a sacrifice: and then to it again.

Dare men thus impose upon God, and even wrest and force mercy against the Promises which are alway connext with obedience to precepts, or do they think to lay the load upon Gods Sovereignty ; and with a bold face lay the cause of their wickedness at his door , who is bound to none, 'tis mercy and free grace to any. They know full well in their Consciences, that they have a natural power to perform external duty to external commands, as to hearing, reading, praying, &c. nay somewhat of internal, as in meditating, examining

ning, resolving and watching to perform their souls convictions. They can do these things as well as go to Taverns, Gamings, Lotteries; and 'tis justly to be feared, to worse. Cannot they as well repair to the assemblies, hear reverently, resolve humbly, perform uniformly, to the unspeakable comfort of their own Consciences, under whose Discipline they so often tremble, and after that to the joy of their godly Relations resolutely bid an eternal Farewel to all their foolish, vain and treacherous Companions, they would be loth to meet them in Hell the next bout, and to dwell with them in everlasting burnings. O then while the golden sands of time are yet running, take hold of good Advice, to cast off such reprobate Sons of Belial, and abjects of the earth, and hope by this method to arrive at divine mercy in Christ, by trusting in Gods Covenant upon reformation, and after some time well spent in Holiness, may obtain the Joy of Faith, which will end in the Salvation of their Souls.

*Suffrage of
Brit. Divines
at Dort. p. 68.*

'Tis but a little courage and the work is done! O venture not the damnation of thy soul on the punctilio's of Dauidy, as afraid to displease such brain-sick fools, who after the thread is snapt by death, will curse one another for ever, as being mutual promoters of each others eternal ruine. But I shall transmit this useful Satyr to the sixth Chapter, and close the present with a question or two, and so end it.

Quest. I. *How to discern the first beginnings of Grace?*

Ans. As it was with Thomas, he had at first

first but a confused knowledg whether Christ was going, when told of his departure: and as the blind man being under Christs cure, saw imperfectly at first, men walking like Trees: but at length came to more perfect sight: so tis here, good souls at first see but darkly, and feel but grossly, yet thus much they may surely know, and therefore infer a work of Grace surely begun within them, by serious enquiry into their own hearts; what their inmost thoughts when in a good frame do principally run upon? what their earnest desires do most constantly thirst after and pitch upon? what the secret wishes of their Souls are bent upon? and herein Conscience will be a faithful witness whether it be for Salvation in the true way of Faith and Holiness, which is accepting of Christ on the terms of grace and Gospel tenders, as I have often mentioned to be the matter of our most close and secret enquiry, and impartial resolution from an honest and unbribed Conscience. On which account I may remember what once Mr. Rogers of *Hassam*, being desired by Mr. *Knightly* a worthy Gentleman in *Northamptonshire*, when one time he could not sleep in the night, to help him to a Scripture to meditate on, told that of *Solomon*; *As the man thinketh, so is he*, which is so in truth; For at what stirs the heart, and its continued thoughts are plying: there lies the true index of the souls state and its future happiness.

Prov. 23. 7.

Quest. 2. *Whether desires of Grace are Grace?*

Ans.

Ans. The former hint at this, lets a little enlarge and determine for a Scripture-truth: if those desires be true and sincere of which take two or three tokens.

1. If such desires are followed with faithful and speedy endeavours to promote and accomplish in the use of proper means. *Eccl. 9. 10.*
One thing have I desired, sayes David, and that will I seek after: the soul of a sluggard desires and has nothing, but the soul of the diligent shall be made fat. Again, the desire of the slothful killeth him, for his hands refuse to labour, he's alwayes roaring within, *that there's a Lion roaring without.* Ruine is the end of lazy wilhes, but he that is diligent in this business shall stand before the Prince of Princes. *Psal. 27. 8.*
Prov. 1. 3, 4.
18. 1.
21. 21.
22. 1.

2. If thy desires grow and encrease, having been attended with success. He that gathereth by Labour, shall increase. Holy desires will grow by knowledg and the teachable grace of humility. *Grow in grace,* sayes Peter, but how? he Answers, by the knowledg of our Lord and Saviour. Yet there is a stated measure to which we are appointed, and can proceed no further, tho we know it not and to whatever point our study is bent, we can know but in part in this life, and therefore Faith of the choicest Believers is but in part on this side glorie. *Prov. 18. 11*
2 Pet. 3. 18.

3. If thy desires prove uncessant and impatient till accomplishment and enjoyment, then will they prove a tree of life. Thru' desire (sayes Solomon) a man having separated himself, seeketh and intermedleth with all wisdom. He must alienate from all
Prov. 13. 12
Prov. 18. 1.

all impertinencies, and dedicate himself to the *το εργον*, the work in hand, the matter and end proposed: which is a fair token that a man's in earnest, and will never cease till he arrives at his Haven by the fair wind of Providence. Desire is a restless affection, and pursues its end against all opposition round the whole Globe. Like a Spring that breaks out at the foot of the high Mountain of Resolution, and quickly spreads to a well, a brook, a river, till at last it unboresome in the vast Ocean. Or like the Morning Star that utters in the dawning twilight, which gradually ascending, swells over the Eastern Mountains, and prophecies the bright Suns appearance, who never leaves climbing the horizontal hills till he shines in his lustre, and at last sits down in his Throne in the mid-heaven, guarded with Lions. Such is the path of the just, which shineth more and more to the perfect noon day of eternal glory.

Prov. 4. 18.

But to end, after all considerations of the nature of desires and the meanest state in grace: be but sure and clear that thy Faith is of the right stamp, and your enquiry about the lowest degree of Grace will be rather superfluous, and too full of critical ambiguities and niceties.

CHAP IV, V.

THe Title of the fourth Chapter concerns the Doctrine of Justification by Faith, as before related, Page 54, and was fitted for Publication: but because of necessary avocations calling me from the Press, which the sharpness of the Winter, and other delays had too much congealed from Motion: I found it expedient at present to lay it aside till another season if God permit: And likewise the fifth about Entering into Covenant by Faith; and shall now proceed to the sixth Chapter; neither shall I handle that in the full Latitude I had prepared, but speak more succinctly in some things under that Head, for the same Reasons.

CHAP.

CHAP VI.

The necessary and inseparable connexion between Sanctification and true FAITH.

WHat I may at present exhibit on this Subject may be comprized under these Heads.

1. Let's treat a little of the nature of Sanctification,
2. Shew the undivided connexion between that and Faith.
3. Intermix some complaints about formal Professors.
4. Answer a Case or two and end.

As to the first we may peremptorily determine the point, that wherever true Faith dwells there must and will be true holiness both in heart and life : and where it is not ; that person who pretends to Faith without it, is a self-deceiver, and in his attendance upon Ordinances without life-obedience is but the servant of base hypocrisie. Will any dare to tread Gods Courts on sacred dayes, and lift up crimson hands in

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in prayer, that are full of blood, and stain'd with bribery and oppression: God loathes to smell any perfumes in such assemblies mixt with the unfavoury stench of their defiled bodies and putrid lives.

True Sanctification does not lie in outward solemnities, and the gaudery of Temple-worship, as the Prophet treats the Jews in the Name of God: that he commanded them *not* concerning Burnt offerings and Sacrifices, or the Incense of *Sheba*, or the sweet Cane of *Arabia*, that is, comparatively, no nor principally, as he did moral duties of piety and honesty. *To obey is better than sacrifice, and to hearken than the fat of Rams.* Will the Lord be pleased with thousands of fed Beasts, or ten thousand Rivers of Oyl, or the children of our bowels to smoke upon his Altar? no, no! But to do justly, love mercy, and to walk humbly with God, this *O Man* is good in his sight. Will God eat the flesh of Bulls, or drink the blood of Goats? no! he requires the offerings of praise and thanksgiving, this will please him better than an Oxe, that hath young horns and hoofs: and therefore in cases of mercy, God dispenses with Ordinances; as he did with *Israel* in the Wilderness, both as to Circumcision and the Pasleover for about forty years together: but with Moral duties never. Our Lord bids us therefore to go and learn this point more diligently: For a *Pbarisee* may be huge ceremonious with his white linnen about a platter, but yet neglect the weighty matters of the Law, Justice and Judgment, and Mercy. Whereas true Sanctification

Jer. 7. 22.

6. 20.

1 Sam. 15. 22.

Mich. 6. 7.

Psal. 50. 17.

Psal. 69. 31.

Hos. 6. 6.

Jos. 5. 7, 10.

Amos 5. 25.

Ab. 7. 42.

Mat. 12. 7.

9. 13.

Mark. 12. 33.

Eph. 4. 24.

Col. 3. 10.

fication is a work of Gods Spirit, renewing the whole man after the image of God in righteousness and true holiness: whereby he is instructed and enabled in all wayes of Scripture obedience, to mind the weighty and principal things of love to God and our Neighbour: and not leave undone those lesser points, which belong to any institution of God, and not of man.

By this inward work upon the heart, the sanctified person immediately begins the practice of Mortification, in dying to sin, and of rising to newness of life: but yet this work is not perfectly and compleatly wrought in any person during this life: *1 Theff. 5. 23.* therefore we must interpret the Apostle in his prayer, that the *Theffalonians* might be sanctified throughout: not in the highest pitch of degrees, but of soundness and sincerity in every part, and member of the new *Adam*. *1 Cor. 6. 17*

There is a habit of holiness infused, and wrought in the heart by the holy spirit of promise: by which means we are joyned to the Lord, and become one spirit with him.

We do not of our selves first believe, and so receive the spirit of God: this were to ascribe the actings of faith to the power of man, before the infusion of grace: but first the inspiring and inclining motions of the spirit descend into us, whereby we are enabled to believe on the Son, and to become by one Spirit united to him as our head. *Job. 3. 3.*
Eph. 2. 22.

All habitual graces are wrought in us feminally at first and at one time: yea Faith

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itself as to the order of time is infused together with the rest in the same moment of our regeneration and sincere conversion to God. Habitual holiness therefore in the production of its blessed fruits and faith among the rest does antedate all the particular acts of Faith or other Graces. As in natural Generation all the powers of life are (*in semine concepto & animato*) formed at once: but the heart having implanted within it, the true sanguifying virtue becomes the *primum vivens & movens*, the first living and moving principle, which is discerned by its pulsation (like the desires of the Soul in the beginnings of Faith) yet all sensation, attraction, digestion, excretion, sanguification, formation of nervous juices and spirits with locomotion and the rest, are all settled at once; but display their operations afterward at the command of the rational soul. Much like hereunto is the work of the new conception, formation and exertion of spiritual and vital acts.

In the first actings of the Spirit we are passive, being found of him after whom we sought not at first: but after, that by a connexed power and concurrence of the holy spirit, we act and rely on Christ in the promise of life, and receive all the supplies of nourishment from the glorious head of influence thru' the spirit. Even as the head of the natural body conveys the animal spirits thru' the several conjugations of the nerves into all parts of the body to manage both sensation and motion. As the Scripture expresses it, we are sanctified in the name and power of the Lord Jesus

*Aristot. d. gen.
animal. l.
Pecquet de ve-
nis lacteis*

Isa. 65. 1.

*Eph. 4. 16.
Col. 2. 9, 10*

*Isai. 44. 3.
Mat. 3. 11.
1 Cor. 6. 11*

by the Spirit of our GOD.

As to the Author of Sanctification, it is no other than in all gracious works, even God essential, and the spirit of God in his more particular Operations and Applications.

Eph:2:1.

As for preparations to grace in any spiritual way before the influences of the spirit, they are insignificant and unsavoury notions: for by nature we are dead in sins and trespasses. 'Tis the same holy Spirit who inclines at first to the use of means, and warms the heart in and by them, as appointed and sanctified of God.

There are, 'tis true, various degrees in moral habits and their actings by the common work of the Spirit in his ordinary efficacy: but in many moral persons in the state of nature, these moralities produce as of old, in the Scribes and Pharisees, strong and very vigorous resistance against the more spiritual operations of the holy Spirit of God.

2. I proceed now to the second point premised, which is to shew that Faith and Holiness are inseparable companions, like *Jonathan* and *David*, native twins coming up from the washing of regeneration both together: which may be evident as follows:

1. Because Faith is a part of holiness of the new creature, in the renovation of the image of God: whom to believe on his Word was the duty of *Adam* in Innocency and is indeed a branch of the first Commandment, and part of that blessed pour-traiture is restored again by *Christ* under the

the new Covenant. By nature since the fall 'tis true, we incline to distrust God and believe Satan before him, and in not obeying him in trusting to his Son upon his Word, we give God the untruth: as to the method of salvation by anothers righteousness. But indeed Faith is a prime part of our holiness, whereby we trust God as to his promise of eternal life by his blessed Son, and is the very critical and discerning character between a true convert and a carnal man. We are said therefore to be sanctified by Faith in Christ, and the heart to be purified by Faith: not from it self as an efficient cause of holiness, but as it daily fetches and derives holiness from him as head of the Church. So that Faith in sanctifying us after the first infusion of grace is a power or vertue co-operating with the spirit of God and enjoys a constant concurrence of the same holy Spirit in all our spiritual actions.

2. Another ground may be taken from the conjunct work of the spirit: who in his very first impulse and motion to true and saving conversion at his coming down into our hearts for that purpose, works both Faith and Holiness at the same moment.

3. Because our blessed Lord came into the World ('tis the end of his advent to us) not only to be the object of our Faith, but to save us from our sins, and Faith must act upon him for that end to purifie and deliver us from our iniquities: not only for salvation from hell or wrath to come: but also from the guilt and filth of sin. For we are chosen in him to be holy, and created in

*Jer. 17:7.
Act. 26.18.
15.19.*

Gal. 5.6.

John 3.

*Mat. 1.21.
Tit. 2.14.
1 John 3.2.*

Eph. 1. 4.*2.* 10.*Tit.* 2. 14*1 Cor.* 12: 11:*1 Cor.* 2: 14:*Rom.* 7. 12.

Christ unto good works. Christ gave himself to redeem us from all iniquity, to purifie us for a peculiar people, zealous of good works | where we may observe justification and sanctification riding together in the same Chariot. If then all gracious habits be wrought at once, the too much nicety of arguing about the precedency of this or that grace is to be rejected, as not agreeing to the uniform work of the new nature, nor the inward experience of saints whose graces work according to influence, opportunity of providence, & the good pleasure of the spirit in his assistances, who divideth to every one severally as he will. We may admit somewhat as to congruity of the seeming order of nature or time, but not press such conceptions over strictly: for various experiences will contradict the curiosity of such notions. But we may firmly determine, that the understanding cannot spiritually discern the excellencies of Christ, nor the will of man stedfastly believe in him nor the affections savingly embrace him, till we are first regenerated by Gods most holy Spirit, who is powred out into every faculty and power of the soul at the very first initials of Conversion.

4. Because the Commandments of holiness are part of the object of our Faith in its doctrinal foundation. Therefore *Paul* in his conflict sets down this as a maxim, that the Law is holy, and the Commandment holy, just and good.

5. Besides, the truth of our Faith is demonstrable by holiness as its genuine effect. Its vain for persons to pretend to Faith where

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where this is wanting, tho' it may not appear so evidently at the first. The Apostle *James* spends a large discourse upon this Argument, to prove *that Faith without the works of holiness is but a dead Faith.* Indeed our holiness being imperfect does not justify the person before God, but it justifies the faith of the person to be true: and the Apostle *Paul* conjoynes Faith and Holiness together, and thence proves our eternal life. Blessing God for having chosen the *Thessalonians* to glory, and proves it because they were sanctified by the Spirit, and did believe the truth of the Gospel.

Jam. 2. 17.

2 Theff. 2. 13.

6. Lastly, Because the application of Faith, or the working or actuating of our Faith upon Christ in the promise, doth not only sweetly and clearly manifest our being justified, but assists us also in the obtaining and increasing of holiness. They walk and work together. For how do the precious promises of the covenant purge us from sin and all filthiness of flesh and spirit, but by the acting faith in Christ, and so do embrace Christ for our sanctification, and in his name and power derive holiness from those precious promises, which are the golden Pipes or nerves, that convey it from our glorious head. Whence it comes that our belief of the inheritance promised, and of Heavens aimiableness revealed by the Word, and ratified on and by the verity of God: helps us daily to walk more holily and to be made more meet for that Kingdom with the Saints in light. And thus it is, that Faith purifies both the heart and life for glory. Even as under the Levitical

2 Cor. 7. 1.

1 Cor. 7. 30.

Act. 15. 7.

Lev. 4. 20, 33.

Rainold prælect
vol. 1. p. 123.

Law, the action of the Priest in his offering the Bullock, and sprinkling the blood before the Lord is said to purge away sin, or make attonement for their sins, that is instrumentally. So may Faith be an instrument in deriving the sense of our justification, and the sweet influences of our sanctification from our blessed Lord in believing the sanctifying promises made in his Name, and actuated by virtue of his holy Spirit.

2 Pet. 3. 11.

Now then, according to that common and useful sentiment : there be two works that attend Sanctity : the first is to mortifie sin : and the second to vivifie and quicken Grace, that we may be holy in all manner of conversation, and this not of our own power either to begin, carry on or finish : but wholly by the work of the Spirit at first, and then by his gracious concurrence with every holy action of the new creature to the last, being carried on by the power of God thru' Faith to Salvation. This is so great a Scripture truth, that tis to be admired that the impugnors of it, who stand upon their own power so much, both as to conversion, and as to perseverance, should be so noted for looseness of life which shews the secret tremendous judgment of God, that such as too much neglect the righteousness of God, should many times have so little of their own : as tis observed by a Learned Writer in a short History of such points:

Mr. Hickman
Hist. of Armi-
nianism p. 396.

Having thus treated a little about the necessary conjunction of holiness with Faith, lets exhibit its beautiful face in the following

ing chrystal Glas of Holy Scripture.

1. It principally consists in the inward frame of the heart according to the Will of God, when the image of God does most illustriously shine into it. True Religion and Holiness are fundamentally seated in the heart: all other is but painted false and hypocritical. Bell-Religion is but mocking of God, when lewd men and women run to the Assembly to shew their clothes, stare upon their goatish paramours, and like the strange woman in the *Proverbs*, pay their penny at the Temple, and then with an impudent face deck their Bed with Tapestries, and perfume it with Spices. But true inward holiness excites and instigates persons constantly upon the taming and subduing rather than bridling only their fierce and sensual lusts, and to crown right reason with full power and dominion over their inferior beastly appetites: which is and may be performed genuinely and successfully alone by true grace.

Prov. 7:14:

ver. 16, 17:

2- Holiness consists in studying and observing the purity of Gods Worship, prescribed in his Word according to his Will. For what communion can we have with so holy a God; in methods formed besides and contrary to his appointment. If earthly Princes will not receive Addressees but according to their own prescriptions, and appoint Masters to order those solemnities: why not much rather be subject to the King of Kings, that Father of Spirits and live, when God had set down all the Ordinances of his Worship to *Moses*, then adds: *there will I come unto you and bless you.*

Heb. 12 9.

Exod 20. 24.

25. 22.

39 42.

Numb. 6. 24.

1 Theſſ. 4. 4.
Tit. 2. 12.

3. In ſobriety and chaſtity towards our own bodies, poſſeſſing thoſe noble veſſels (wherein our ſouls thoſe Lamps of life ſhine ſo radiantly) in Sanctification and Honour.

Mat. 7. 12.

4. In a vigilant care of Juſtice and Righteouſneſs between man and man: ſetting before our eyes that golden rule, *of doing to others as we would others ſhould do to us.*

Rom. 6. 1

Whoever then, upon the high teſtimony given to Faith in Scripture ſhall wax wanton with Grace; and fancy they are ſet at liberty to live as they liſt: ſuch do but triſtle with God, and impoſe upon the purity of his Precepts, & in the end will deceive themſelves & if repent not fall into the precipice of eternal Damnation. Which point is faith

Chap. 4. P. 23.

fully determined in the Homilies of England concerning Faith, and more copiouſly in the ſecond part about Faith, Page 24. where they declare Faith to be a working grace; and again Page 28. citing the Apoſtle Peter, where we tranſlate the words, *Add to your Faith vertue*, they read it [*Minifter or declare vertue in or by your Faith.*] that is, ſhew forth the force, power or vertue of your Faith in all your other graces, and in the holineſs of your lives by the effects and fruits of a true and living Faith.

2 Pet. 1. 5.

Let us now conſider one or two queſtions, and finiſh this Chapter at preſent.

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Quest. 1. *What means may we use to attain and increase true holiness.*

Ans. 1. I answer, Study thine own heart, keep it with all diligence, especially from your own iniquities, and your own special tentations, by a wakeful guard, both in prayer and watchfulness. Observe who comes in and goes out. Examine thy self more frequently, and meditate deeply and seriously to give a wise and deliberate answer to these three questions in the Catechism of conscience.

Prov. 4. 23

1. *Whence came I? what's my original state.*

2. *Where am I? what and whose work am I doing?*

3. *Whether go I, after this life is ended.*

Give a satisfying answer according to Gods Word, to these questions and scrutinies of an enlightened conscience, and this will comfort you upon a dying pillow: When all the world is not worth the tip of an atome to you. You will need no longer Catechisms, but as to dependent explications upon these heads: For if your peace be made with God on this score, you are out of gun-shot. But ever remember *Josephs* question about the Eye *gea. 39. 9.* and Presence of God in all places, saying, *How can I commit this great wickedness, and sin against God.* Especially consider his flaming Eye to awe you from secret sins, which are all in the light of his countenance, when no other eye is upon you; and be ashamed to commit those things under his eye, which you would blush to com-

Psal. 90. 8.

commit before a little child, and are in a fright at the turn of every door, lest a child should come in to observe you, and tell tales of you, when faithful Relations out of Town, return again. O the hellish practical Atheism, that lurks in the hearts of professing hypocrites! that write Sermons only to accuse them at the day of Judgment, and to be a pile of papers to burn them in hell, unless they repent. O set your ways before the eyes of the Lord, who pondereth all your goings. That's like an *Isack* in the field, a *Joseph* in an empty house, or a pious *Nathanael* under the Fig-tree alone.

Prov. 5. 21.

Joh. 1. 48.

2. Study an exact imitation of the Saints in glory, that are now enjoying the promises, whose faith follow. If vain persons would ensnare by their scoffs or inticements, remember they are but the wiles of the Devil. Lustful villains dare not stand the repulse of a brave and virtuous spirit: *casta est quem nemo rogavit.* They shrink and sink with shame into the Devils bosome, when the glory of an holy life chastizes them into horror and strangling. Ponder the path of thy feet, and walk in the way of good men, and the righteous, that are the excellent upon the earth let be thy companions. Aiery persons so called, are fit for no company, but the prince of the power of the Air, that ruleth and rageth in the children of disobedience, the Sons and Daughters of Belial, that shall be damned. When sinners intice, consent thou not. A man is discerned by his companion, and a wo-

Prov. 4. 20, 25.

Eccl. 2. 20. Ps. 6.

Eph. 2. 2.

man

man by her Gallant, as the infatuated world shamefully Italianizes; but a wound and dishonour shall he get, and his reproach shall not be wiped away: keep thou in the path of the Just that shines more and more, till the perfect day. *Prov. 6. 33.*

Mark the perfect, and behold the upright, the end of that man is peace. Follow their grace, and their glory will follow you. Shining beams stream from their paths to enlighten your feet in the way to bliss and happiness. *Psal. 37. 37.*

3. Stop up the casements of thy senses at any approaches of vanity. Let thine eyes look right forward, and take heed to thy going. Wax up thine ears, as *Ulysses* in *Homer*, from the Syren-songs of fools, that may split thy soul upon the Rocks of *Charibdis*. The five senses are as so many rushing flood gates to set open the heart to all iniquity. *Prov. 4. 25.*

4. Beg of God a quickned heart to secret and family-duties. Cry to the Lord: *Psal. 80. 18.*
Quicken me, and I'll call upon thy name, *Fer. 10. 25.*
and tremble to be among those families, that for not calling on Gods Name, shall have his fury poured out upon them. Family-prayer is like some *Elixir*, or morning antidote in pestilential times, and like some anodyne or cooling cordial julep in an evening, to procure beloved sleep in the bosome of God.

Mr. Hilton
I was told a notable passage from a holy man, a native of *Lancashire*: that a witch being to be turned over, confessed at her Execution, that she could never bewitch the person or family, (as I remember)

ber) of a certain godly man in that country, because she could never find him come out of his doors without prayer in a morning.

Again I beseech you let us take heed of Omission-sins, and beg pardon for, and assistance both of memory and strength against them; yet be not too much discouraged, if age, sickness or weakness, or some sudden disappointments hinder or impair thy work. Nay if sometimes the sweet wind of the spirit do not breath so fragrantly upon thy garden of spices with the same benigne influences, as to melt thy heart in holy ardors and flames of love; remember that relents and mournings under such apprehended absences of the spirit, do manifestly infer the inward presence of the same holy spirit in the compunction and brokenness and languishments of heart for Christ, do shew a sickness for want of communion visible, by secret invisible touches of his love. Behold he stands behind the wall, and will by and by look forth at a window, and shew himself through the lattesse to thee.

Sing 2.9.

Let me here interpose an humble and earnest request to all persons who may light upon these lines, to set upon a speedy and sincere reformation of all things displeasing in his sight, that the Lord may bless us, and restore and preserve our mercies, and especially to conserve the Gospel among us.

Lets' also mix prayer with holy thankfulness for the least of mercies: which reminds of a passage of Mr. John Ball, when
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occasionally at a very short and mean dinner with *Adams Ale*, (as the Author terms it) he breaks out into these words. *It would cost a man many a years labour to be truly and thoroughly thankful for one piece of bread and cheese,* Oh how many poor persons in this land would leap at the crusts parings and offals, which many lewd persons and wastful servants fling away presumptuously against the command of our Lord, who could make bread by a word out of stones, out of nothing; and yet bids that nothing be lost: while as they consider not what bitter poverty they may howl under; nor the dreadful judgment of a famine of bread and water. *Clearks lives* p. 176.

John 6. 12

But then, how much more abundantly thankful ought we to be for the festival-days of the Gospel, which we have enjoyed: that so we provoke not the master of the feast to remove both his flourishing table, and such ungrateful guests. Since many people are even weary of their faithful and painful Ministers, who are so disheartned, grieved and wearied with abuses offered to them: that we may justly fear, lest God should prove weary of us all as we are weary of him, and provoke him to take away the golden, and put brazen candlesticks in their room, as that holy man Dr. *Owen* exprest himself with much sadness to that purpose, a little before his ascent to the spirits of just men made perfect. Lets earnestly implore the divine love and patience to forbid these
dange-

dangerous symptoms, and return in mercy to us again.

Eccles. 5. 2.

5. Look well to the flocks of your families, that no sin break forth without rebuke, restraint and punishment as the matter requires; study and beg for prudence in government. Take heed of multiplying over-many, especially impertinent words in family-prayer, lest worshippers prove sleepers, and disturb that duty by snoring. Remember that God is in heaven, and thou upon earth; therefore let thy words be few. It often makes the ways of Religion tedious and irksome to young persons, and sometimes hinders their looking towards heaven: In all points labour to keep servants and children in full work and business, and keep them from gadding with *Dinah*. For *womens chaste behaviour gives a flatter denial, than their saying of [no] to wanton fellows*. They come too near a grant to airy women that would seem to deny it. Let the reins of government be held in a gentle hand; *moderata durant*: Let not little faults be the object of severe chastisements, yet wise correction is most necessary, tho now fled from this dissolute age, which is the true cause of many enormities; 'tis hard for good persons to retrieve it, while wicked persons are so rampant and powerful: but do what thou canst in the wisest way, for a good mans paths are ordered of the Lord. Ill and sordid breeding and evil communications affects many thousands with corrupt manners all their dayes. Good education helps to sweeten ill-temper-

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pers betimes ; as a new vessel that's scented with a vinous liquor. And although under bad influences at birth, and in nursing by a froward milk (*as Plutarch points it*) yet wise parents by the blessing of God may greatly form and lick their conversation into some smooth civilities. Its a weighty work to fashion young ones to religious habits, it tames the heathen fierceness, and barbarism of some natures, and brings them up by degrees to advance in some measure the glory of God, their countries benefit, and their own peace ; *Eph. 1.2.* within, and ornament without.

Whereas others who are hurt by bad presidents, and examples in the ungraceful carriage of Superiours, who care not to prune or lop off the wild luxuriances of youth ; they often prove quarrellsome and contentious wretches in age, disturbers of families, the instruments of mischief in cities and towns, and if many, then they prove firebrands to whole Nations.

6. Deliver your souls from this wicked generation, fly youthful lusts, fast away temptations, beat down the flesh, that *great Ass*, as *Hilarion* terms it; by moderation and abstinence; especially from wine and strong drink, and all excesses. Shun as a serpent or a flying dragon, the dreadful madness of these days, which tends in the end to shame and beggery here; to the ruine of many ancient and famous families: who have swallowed many a park, and many a Lordship, and drunk down the royalty of fishing in many Rivers. As 'tis easy to

Acts 2.40

to see in the turns of estates from the old to new upstart races; in the antiquities of many countie described by diligent men of late. But what is worst of all, they are ready to sink into everlasting burnings, in flaming pitch and brimstone, in that direful and bottomless lake.

Quest. 2. If true holiness be so rare a Jewel, and always connexed with true Faith: then help us to know whether we are indeed truly sanctified?

Ans. 1. I answer, we may know that we are truly sanctified, if we have been exercised in godly sorrow and repentance for sin, joyned with an holy hatred against it.

True penitent tears like salt-waters, do purge and cleanse the soul. Bitter sorrows, and an inward sense of Gods wrath; with an holy awe of Gods precepts and threatnings, and a sincere desire of amendment fit the souls pittance for the carrying on of grace.

Holiness of life, and reformation of our ways does alway follow inward and sincere Repentance.

2 An inward satisfaction with and some delight from the heart in a convincing Preacher; that searches his heart to the bottom, and lets out the old corruption, and then pours in the Samaritan Oyle of the Gospel upon the acute wine of the Law; yea he reverences and loves him for his work sake and faithfulness to his Patient.

Obj. But may not an un sanctified person shew outward holiness and have some inward dog.

Lech. 12 10.

dogmatical Faith, as Herod and others.

A. Their Obedience is neither universal *Luk 8.13.*
nor permanent, and their Faith not rooted *Heb.6.4.*
in an unfeigned love to Christ. *5 10.24*

No more here to this, intending a further measure in the eighth Chapter. *2 Pet.2.20*

To conclude about Sanctification with the words of that holy and reverend Person, Bp. *Usher* in his little sheet about the two Witnesses. Being askt by a Lady of Honour what Sanctification was: after some modest diversion, brake out into this expression, [*That it was the offering up the whole will to God, which was more than all burnt offerings and Sacrifices.* To which I may subjoyn that none need to dread or fly back from the flames of affection in this free-will Offering, tho' it be difficult to flesh and blood: for tis perfumed with the Frankincense of our Lords passion-offering at the brazen Altar, and the fragrant mingled Incense of his intercession at the golden Altar. So that in conclusion, all the holy wayes of wisdom are pleasantness, and all her paths are peace.

*See Brit. Divina
at Dert. p.119*

Thus much at present to explain a little the nature of holiness in this Chapter together with a sad lamentation dropt upon the Herse of vain Professors in these dayes. But lets add, *Let him that stands take heed lest he falls, be not high-minded but fear:* for thou standest by Faith: and that grace of God alone makes thee to differ.

*Rom. 11.20.
1 Cor.4.7.*

Let us now finish this excellent and useful Subject of Holiness: tho' mixt with some warm reflections for the good of souls, and come to a very comfortable Subject.

about the Beauty and joy of Faith in the Throne of assurance: tho' I should interweave a shorter Chapter about the infirmities of Believers to prevent stumbling at the threshold of Assurance: and now I hope somewhat to change my voice in more sweet lessons of comfort, for the use of broken and mournful saints. The Foundation indeed is laid in the Doctrines of Faith and holiness, if faithful Souls will diligently build gold and precious stones upon it: they may erect the most stately and Imperial Temple in the whole World, notlike the Pygmy Pyramids of *Egypt* up to the Clouds and Vapors, but like the Cedar-Temple of the second *Solomon*, all wrought with Saints and Cherubims, whose Pinacles reach within the highest Heavens *nec habent umbras*, all shadows and mists are fled away. Still remember that all must pass thru' the Temple of vertue and grace, before they can enter the Temple of heavenly glory.

CHAP VII.

THis Chapter about the infirmities of Believers, for the same fore-written causes, I lay aside at present, and proceed to the Eighth, about the Doctrine of Assurance.

CHAP. VIII

Of the Assurance of FAITH.

THe nature of Assurance and Method to attain it, is the Subject of this Chapter. In former times, Faith was represented under the notion of assurance;

Gal. 2. 20.

Rom. 5. 1.

Job. 3. 19.

Eph. 3. 12.

Job. 14. 23.

Rev. 3. 20.

or a Saints particular certaintv, that Christ died for his own soul among the rest of Believers. Like to that special priviledg to which *Paul* prescribes, that Christ loved him and died for him. But now, more diligent observation of Holy Scripture and experience hath cleared up this point; that assurance is the belief, that we are justified by Faith in Christ and so have peace with God. It is the application of Faith, or a perswasion of our hearts concerning the love of God. When the Spirit of God sets his seal upon our hearts with the impression of the image of Christ as in wax or as the Antients graved the effigies of their Princes on a Cornelian or Opal, or such precious Stones. It produces a confidence of access by Faith in Christ, and is daily more and more evidenced by the abode of both Father and Son with us: when the ripe Grapes of *Escol* are cast into our bosoms, and Christ himself comes in to sup with us. Assurance shines by a reflex beam of the soules eye upon it self. When a Saint sitting down in the closet of his own heart takes a clear view of his face in the glass of Faith. I may term it, a Saints belief of his own Faith. Assurance is the cream of Faith when tis settled: its the joy of Faith springing in the Soul from the warm healing beams of the Sun of righteousness rising upon its humble valleys. Some take Faith to be a trust on the promise for remission of our own sins in particular, or conjoynd with reliance, dependance, adherence and assiance. When having cast all our hope and expectation

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of heaven and happiness into the arms of Christ alone; and thence infer the promise to have been made to us in particular, by an immediate consequence drawn from our special and personal application of the indefinite or more general promise, and taking it as a divine Oracle to us in particular, and therefore call it special Faith: the promise being thereby assigned to me immediately as certainly as to any in the world, because I have set to my seal, that God is truth, and accepted him upon his Word. When this is done, to wait with joyful expectation, that God will perform it at the day of Christ. But what is all this any more than Faith and assurance tied up together in a bundle of sweet smelling Myrrhe: dressed up in various words to the same effect, as we before exprest it. Lets then proceed and endeavour to prove it under some distinct heads.

Psalm. I. 6

1. That Assurance may be had.
2. Prescribe some means to attain it.
3. Some Rules to clear it. And
4. Solve a question how to retain and preserve it.

1. *First*, Lets shew that assurance may be obtained by every true Believer, under these Arguments.

Arg. 1.

Because God hath commanded and exhorted us to try and examine our own estate, whether we are in the Faith or not, and therefore we may know it. We are commanded to *work out our Salvation with fear and trembling*: therefore the sense of it may be wrought out: and we are urged

Brit. Divines in Synod Dort.

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2 Cor. 13. 5

Phil. 2. 12

to do it with fear and trembling, to spur us unto godly care lest we should miscarry. Again, we are enjoined to give diligence to make our calling and election sure, and therefore we may ascertain it, and make it plain and evident in the eyes of our Consciences.

Arg. 2.

Because God hath given out many gracious promises of it to the faithful. I might gloss on that place [*Thou shalt know that I am thy Saviour and Redeemer:*] or a clearer in that; The effect of righteousness, shall be quietness and assurance for ever; and yet further [We have received the Spirit of God, that we may know the things freely given us of God,]

Arg. 3.

Because many have enjoyed this honourable favour and high priviledg from God. *Quod potuit, potest*, what hath been attained, may again. We know that when he shall appear we shall be like him:] and so in several other places. I doubt not but many living can put seal to this truth, as having lived in this mount of vision. Among others who are gone to enjoyment, I would call to mind, Mr. Benjamin Albyn a Turkey Merchant of good repute for his holiness, and whose evidences I have by me, approved and signed by some grave and holy Divines. Another was my much honoured, Mrs. Anna Revell Mother to my beloved Wife Phæbe; a very holy Matron, and a discerning Christian, who acquainted me (I think twice) with great humility and tears trickling down in a most meek broken

2 Pet. 1. 10.

Isai. 60. 16.

E 22. 17.

1 Cor. 2. 12.

1 John 3. 2.

broken and penitent manner: which made me value the testimony more than Gold, *sc.* that she had walked in the light of Gods countenance for thirty years not interrupted. I mention it, not so much for my happy relation as because of my certain knowledg: and indeed she was one, who walkt accordingly. O that all her remaining Friends and Relations would lay it up, as a Jewel of value for them to eye and imitate. But it is not every gracious persons attainment *adire corinthum*, to go to heaven feeding on Milk and Honey to carry this glittering Diamond in their bosom. They are Gods *Josephs*, to whom he sends the Balm and the choice Fruits of *Canaan* to feed upon while they are in *Egypt*. Yea, of those, who enjoy this sun-shine, this transfiguring vision in *Tabor*, all have not equal visions, nor the same persons at all times alike: but are up and down, higher and lower: tho they never want a sweet view of the Turrets of *Salem*, yet sometimes it is a little more cloudy: but when they skilfully set the Telescope or Prospective of a lively and actuating Faith, they may discern plainly the Pinnacles of the Temple of Glory, and like *Moses* on Mount *Nebo* become ravisht with a sight of that lovely Land, that land of desire, that land of the living, that goodly Mountain even *Lebanon*. Which view (to speak humbly and with some desired fellowship of this joy) gave wings to the soul of *Moses*, and swift feet to his affections, when he gave a leap from that pleasant and fragrant Mountain into Glory.

Gen. 43. 11.
Deut. 3. 25.

But to leave the first part of this Chapter, and proceed to the second about means and methods to attain Assurance, which may be performed,

1. By Argumentation.
2. By observation of the Spirits influences.

As to Argumentation :

1. *First*, By Arguments drawn from our having and acting of Faith and the effects of it; we may obtain some measure of this blessed priviledg. Thus [Whosoever believes in Christ, such a persons sins are pardoned, and therefore shall be saved. But I believe, and therefore I shall be saved. The major Proposition is expressly the Word of God, and built upon the rock of eternity. The minor, which is [That I believe] must be wrought out and proved by the first Chapter of this Treatise, or any other holy Directions; and then upon examination is to be found in the sense and experience of thine own soul; and thence the conclusion will irrefragably and undeniably follow with unspeakable comfort and full of glory. Now here a Christian may see, how necessary it is to ponder diligently upon the true nature of Faith, and to understand its inward essence and actings in casting the soul upon Christ, and likewise the distinction of Faith from Assurance, and how assurance may be clearly and firmly built upon a sound and a well-argued sense of its being and acting in the soul. In the Looking-glass of Assurance the soul beholds it self clinging and cleaving to Christ while he is supporting and carrying it over the stormy

stormy Ocean to the haven of glory. It is Faith that feeds the Lamp of Assurance, and Assurance is the Oil which feeds the Lamp of Joy.

2. We may argue the truth of our Faith by the fruits of holiness, and thence infer and draw forth Assurance. Because of the unseparable connexion there is between Faith and holiness; whoso walks in the light, the blood of Christ cleanseth him from all sin: that is, whoever is sanctified, may thence infer, that he is justified, and shall be glorified. So Paul argues: He that's washed and sanctified, is also justified in the name of the Lord Jesus, and shall inherit the Kingdom of God. If we study to walk to all pleasing: we may then give thanks for that we are thereby made meet for the inheritance with the Saints in light.

1 John 1. 7.

Rom. 8. 30.

1 Cor. 6. 10, 11.

Col. 1. 10, 12.

3. Again, Grace in exercise is a most evident token of its real existence, and may consequently raise Assurance. If a tree flower fragrantly, 'tis certain it has a root. If a ship be under Sail, and its Top-gallants out, shews its sound estate, and makes way towards its Ophir. To be strong and swift in motion demonstrates a strong and healthy soul, and is the way to keep it in a happy frame: for exercise conduces to health and Strength. Waters of great rivers, by their voluble motions and tides, resist putrification and the heavenly bodies by their continual circulations and fiery beams convey their influences to serve all the sublunary generations and accretions. Little sparks by agitation

gitation, conceive larger degrees of fire in the application of more combustible matter and purifie the Air. Artificial implements, as Locks, Saws and Handles, &c, are made brighter by mutual affrication, attrition and use. So do the chariot-wheels of the soul kindle fire by swift rotation and motion in the ways of holiness, and run flaming towards heaven.

4. We may argue it from the good-will of God towards us, according to that in the Angelical Song [*peace on earth, and good-will towards men*] peace of conscience on scripture-ground is a certain token of Gods good-will towards us.

But if you ask :

But will God pardon me in particular.

I Answer, why doubt it ?

When as God exhorts, commands and sends his Embassadors to beseech us to believe him, and rest upon his promise, and not to make him seem to be a deceiver by our unbelief.

Nay, thou and I, and every one, to whom the Word of Life doth come, are commanded in particular to believe.

Obj. *I but say the timorous soul, how can I know that he means the promise of life to me ?*

Ans. I Answer, if thou trust him : it will certainly prove so,

For thy accepting, and then relying, and resting on him to perform his promise, makes up the agreement between God and thee.

More of this anon God willing.

5. An interest in the prayer of Christ, is

Isa. 2. 14.

2 Cor. 5. 20.

John 3. 33.

is an assured help to evidence that we are in Covenant, and under electing love.

To clear up this we must take our Lords own reasoning before the Father, *I have given them the words thou gavest me, and they have received them, and have kept thy word, and they are hated of the world, because they are not of it.* So that if we keep the words or commandments of Christ, and are therefore hated by the world, we may conclude we are his, and under the efficacy of his divine prayer. He prays for them whom the Father gave him out of the world, and not for the world. And lest we might say, this concerned the Apostles only, our Lord subjoyns: *I pray for them also that shall believe on me through their word.* Wence we may infer, that all true believers in Christ upon the hearing the word of Apostolical Doctrine, are the Subjects of Christs prayer. The great end of all is, that at last we may be with him, and see his glory.

*John 17.8.6.
verse 14.*

verse 9.

verse 24.

6. Learn the blessed art of applying promises: this is a sure and certain way to argue out the point of Faith, and to infer assurance. He that can spiritually, apply a promise, has the Spirit of God, and acts in and by his vertue and influence. A promise in the reading sparkles and shines; but a promise applyed, comforts and warms. Some noble cordial as *Alchermes*, or that of *Tycho* or some great *Elixir*, if charily set up in a closet or a cabinet of chrystal is an help to the thoughts: but drunk or taken down in a proper vehicle, makes it by divine blessing to

to become actually restorative. Could we repeat all the promises in the Bible, forward and backward, and reduce them upon occasion to proper heads and use, and service : yet 'tis special application gives the signative vertue : and therefore I shall endeavour by the help of grace to give in a little aid to this purpose.

First, *Universals contain* particulars of the same kind. Indefinite and unlimited promises are equivalent to universal in a necessary matter. Gods invitation is universal, his proclamation extensive to all quarters of the world, to all Regions and Ages, God would have none to perish. *Ho, every one that thirsteth, and whosoever will, let him take of the water of life freely, and whosoever believeth shall not perish.*

Wherever the sound of this Gospel-Trumpet rings:

Into whosoever's ears this blessed news descends from heaven, he is the person invited. The Lord excepts no person in the proclamation, that will but receive the promise of life : and although a God, yet beseeches us to come to him, and hath promised (if we will come) to accept and receive us : *I will receive you saith the Lord, if you will come out from among them. If you come to me, I will in no wise cast you out:* No time, quality, number, or other circumstance of sins set barrs to free-grace. The promulgation declares the mind and good-will of God, and that if thou in particular accept the proffer of mercy, thou mayst conclude it to be *thine*. Because the inclination of thy will within, comes

2 Pet. 3. 9.

Mark 10. 49.

16. 13.

col. 1. 23.

Isa. 55. 1.

Rev. 22. 17.

John 3. 16.

7. 37.

1 Cor. 5.

2 Cor. 6. 17.

John 6. 37.

comes down from God out of heaven, and plainly determines that he is willing to save thee, because thou art willing to close with his grace upon Gospel-terms of holiness and new-obedience: Thy will is the effect, and therefore the token and evidence of his will to thee, good-will towards men. Whence thou mayst collect, that thy name is written within the parchments and coverings of the general promises: which when thus accepted, they are then particularly applied.

Luke 2.14

Obj. *If any inwardly object their own unworthiness.*

Ans. I answer, it is a most frivolous and impertinent cavil against thy self. For Christ came to save, not the worthy Pharisee, but the miserable, sinful and unworthy Publican. The Sick need the Physician and not the whole: and therefore come the rather, because poor, miserable, blind and naked. Sin took occasion by the commandment to slay thee: do thou take occasion by sin to run to the promise. Therefore come to Christ, because lame, tattered torn and wounded, and sick and creeping by the hedg-side: The more miserable, the more acceptable; when under the sense of misery, thou comest to so merciful an High-priest and Saviour. The promises of the Gospel are made to no other; if thy case were not miserable, thy coming were to no purpose. The very reason which thou objectest, is the only reason why thou shouldst be encouraged to come, to run and flie to this bosome of mercy. God has

Rev. 3. 17.

Rom. 7. 8. 11.

Ezek. 36. 32.

has made his promises without any previous foresight of any holiness, grace or Faith. It is for his own sake alone, that he blots out our iniquities, not for yours, Indeed he sends his Son, Word, Ministers and his Spirit along with them. He is graciously pleased to call, invite, beseech and command us to believe: he promises rewards, threatens punishments, proffers the use and help of all imaginable means proper to this end. He also by his holy Spirit, moves upon our wills, softens, turns and bends them as he pleases: and by his quickning work stirs up and guides our consciences in all its offices. So that I may say, as the Apostle to some of old: To you is the Word of this Salvation sent O languishing trembling soul, wouldst thou gladly embrace the promises, and implore his help to do it? What canst thou desire more: since 'tis his promise to do this work, and grant this mercy to such petitioners at the throne of grace. Perhaps thou wilt answer,

*Acts 13. 26.**Mat. 3. 3.*

All this I find, even sweet Inclinations in me by grace to accept, embrace and perform.

But oh blessed Lord I beg, that I might be cleansed from the leprosy of sin, oh that I might be holy?

To this I rejoyne a question.

Art thou willing to be holy? according to the Gospel rules, to accept the proffers of mercy as both pardoning and purging, to be holy as well as happy, in Christs method, that is, to use sincere endeavours after that holiness which thou

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declarest to thirst for, if thou upon calling, in the power of his might, with integrity of heart, doest really intend and set about it to use purging graces and ordinances, and wait with perseverance for the manifestation and aid of the spirit of grace; (whereof beneath) I may then be humbly bold to say to thee, though as yet but low it may be, in the state of grace, yet oh thou little but zealous *Zacheus*, come down and Christ may dine at thine house this day

Luk. 19. 5.

I Cor 3. 22.

I may then say, The Covenant is yours, Christ is yours, God is yours, life and death and all is yours, and ye are Christs, and Christ is God. stretch out in the blessed name of the Son of God, and in his power and at his command the hand of your longing, thirsting, hungering, panting, hastning Will to the Lord of life, and the great work is done, and thou art happy.

I confess, I need say no more but that I desire to enlarge upon this so desirable a Theam: considering that one thing may be sanctified to take with one Spirit; that may not with another; but lets ever remember the connexion of holiness with Faith in the sixth chapter: if you would obtain to be the heirs of clear full and strong Assurance, to the acknowledgment of the mystery of God, and the Father and of Christ: *εἰς ὁμιλιαν* to a spiritual acquaintance with God as a gracious Father in Christ. *This is life eternal to know thee the only true God*, in and together with Christ as a Father, to dwell & abide with us.

Col. 2. 2.

John 17. 3.

But lets proceed to a second means of application.

2. Partic

*Rom. 15. 4.**1 Cor. 10. 11.**Heb. 13. 5.**Rom. 4. 24.*

2. Particular promises made in ancient times, concern every particular believer in all succeeding ages. For whatsoever was written aforetime was writ for our learning, that we might have hope As all the precepts concern us, and we concern our selves in duty and obedience to them; then why not interested in the promises, unless there be some special reason, assignable to the contrary. We may observe also, that all the examples of unbelief, and Gods displeasure to ancient *Israel*, and the particulars unto some persons among them, were set forth for our admonition, upon whom the ends of the world are come to us that live in the ends of the earth, or ages of the world. *Joshuahs* Faith and Courage is recorded for us.

*Heb. 11. 40.**13. 8.*

The Faith of *Abraham* is recited not for his sake alone, but ours also; to whom it shall be imputed, if we believe on him that raised up *Jesus Christ* from the dead. The Apostle having inrolled the memorials of many famous Patriarks before our Lords time, concludes; that they without us shall not be made perfect. Whose Faith let us follow, since Christ is the same yesterday in *Joshuahs* time, to day in *Pauls* and for ever thro gh all generations.

All the sheep of Christ drink of the same River of life, the same streams of the promise, that runs through paradise, in *amne volubilis ævum*.

It comes originally from the secret channels of the Ocean of divine and eternal love, and breaks or springs forth out of the rocky mountain of Zion, and the various sources of its Ordinances. So that every Saint may sing with David, *All my springs are in thee O Zion, in thee O God of Zion.* All the promises are in and thru Christ the Prince of Zion. Yea and Amen, even certain, inviolable and unchangeable. *Psal. 87. 7.*
2 Cor. 1. 20.

3. If thou wouldest successfully apply the promises, labour to strengthen the habit of Faith by frequent actings of it upon Christ in the Promise. Remember to be every day ejaculating up to heaven, and casting the eye of Faith upon a Saviour in glory, a Lamb as it had been slain, and standing in the midst of the Elders by the Throne of God. This is a sweet method to breed love to Christ, and love will raise thee up to some assurance and confidence in his love. God is love, and his mercy to sinners in misery is the fruit of his love, and love springs out of the original goodness in the nature of God: who delights in them, that hope in his mercy and trust in his love: and when the love of God to us begins to warm our hearts with the inward feeling and tast of it; as the foretast of the Wine of the Kingdom; it encreases Faith, and experience of it advances us into higher degrees of love. Then this sweet sense of divine, eternal, electing love brought into our hearts by Faith, leads us at last into the pleasant fields of Assurance. *Rev. 5. 6.*
Psal. 33. 18.
147. 11.

4. That so we may particularly apply the promises, call to mind and ruminate

Psal. 147. 3.
Isa. 66. 2.

upon the qualifications mentioned in the promises : and if you can find such gracious inclinations wrought in you by the Spirit of God, then may you humbly determine your selves to be heirs of the promises. I would not strain hard in the examination of many great things required in the promises : but if thou canst by a sincere search find in thee a humble broken-hearted frame : it is a covenant frame : if thou find in thee a penitent fear to sin, a holy trembling at Gods Word, a thirsting after Christ with some sparks of true love to him : tho thou mayest seem to faint under the sense of wrath sometimes ; yet if thou resolve in his strength still to thirst after him, and his pardoning love, and to hope for it in his promise ; yea and if thou perish, and thy heart-strings break, yet to gasp out thy last at his foot : Thou art the desirable person, the *Daniel*, the man of desires, the *Samuel*, the asked of God, the *Nathanael*, the gift of God, without guile, the beloved, the acceptable person, that shall be taken into his bosom for ever. Only and alwayes remember and perfectly con this lesson (I intreat thee in the Lord) that these actions must alwayes be connexed with holiness, as 'tis expressly determined, *Chapt. 6.* and which I do so often recal to mind, and the Lord by his powerful grace enable us to do it : then mayest thou draw forth a perfect lot for thy self out of our *Joshuah's* Book of the Land of *Canaan*, which is above all heavens.

Thus, when thou hast wisely and deliberately weighed the various phrases in the pro

promises : then examine the frame of thy heart ; and if finding them suit in some sweet measure, tho not so clearly, as thou longest to have it ; yet fear not, delay not to joyn thy heart and the promise together. And this moreover I'll say to thee for thy comfort ; that tho the hand of thy Faith should shake with some tremblings at present, be not dismayed : our blessed Lord who spake to the palse man, both can and will in due time (for thy inward hope is an evidence of it) speak that great strengthening word to the relaxed nerves and sinews of thy Faith : *Son be of good cheer, thy sins be forgiven thee* ; for if thou hold but the head, nay if touch but the hem of his garment, virtue will proceed, and thoult perceive it by some sweet settling quietings of Spirit : as when the dew of heaven falls in a still evening. For he will abide faithful, tho we do not in so full and triumphant a manner act Faith upon him ; yet he will continue to be gracious, and will shortly beautifie the meek with salvation : If you order your conversation aright, he will shew and make to shine the face of your Saviour, and the Sun of his salvation upon you his beloved ones. That person may certainly conclude himself to be in Christ, who walketh in this World as he did, all to our proportion, and continue in acts of contemplation and adherence, embracing the promises.

Hitherto I have spoken somewhat to the application of the promises, whereby we may argue true Faith, and thence lay a strong foundation for assurance : but before

Mat 9.2.
Mark 2.5.

2 Tim. 2.13.

Psal. 149.4.
50.23.

1 Tim. 4.8.
Heb. 12.6.

1 Joh. 1. 4.

& 5. 13.

1 Joh. 3. 23.

I relinquish this Subject, I would touch upon the several Arguments used by the Apostle *John*, which he insists upon in his Epistles, written on purpose for the comfort of Believers, that their joy may be full, and that we may know that we have eternal life. To which end, it is Gods Commandment to believe in the Son, and to love one another.

Let us then mention the chief in Order :

1. The first evidence of eternal life is drawn from our walking in the *Light*, that is, of holiness, 1 *Joh. 1. 6.* & 2. 29. & 3. 6, 9. walking in the truth, *Epist. 3. 3.* in obedience to his Commandments, 1 *Joh. 2. 3, 5* & 3. 24. & 5. 2, 3. & *Epistle 2. 6.* In imitation of Christs holy walking, 1 *Joh. 2. 6.* & 4. 17. and in purifying of our selves according to his pattern, 1 *Joh. 3. 3.* and yet all this must be qualified in respect to our infirmities and weaknesses, 1 *Joh. 1. 8, 9, 10.* & 2. 1, 2.

2. The second Argument to prove the truth of grace, and assure our selves before God, is *love to the Brethren*, 1 *Joh. 2. 9, 10* and chap. 3. 11, 14. & 4. 7, 12, 20. and in his Gospel, *Joh. 13. 35.*

3. The third Argument is from our not loving the World, nor the things thereof, 1 *Joh. 2. 15.* as the lust of the flesh, the lust of the eyes or the pride of life ver. 16.

That is, 1. Pleasures of all sorts, as luxury in Diet, Habit, Houses, Gardens, rambling about the World without special ends; and all inordinacy and intemperateness in the body, as *Jerom* uses to express it, in
versus

ventre & sub ventre. For they that love Pleasures and Riotings *shall not be rich in purse* sayes *Solemon*, nor in grace, sayes the whole current of Scripture. *Prov. 21. 17.*

2. *The lust of the eye*, which is as to all sorts of covetousness, to get and retain by right or by wrong, in an excessive appetition of the things of this World, which must be left behind us, and do not, can not fill the heart of man, no nor the eye with satisfaction. *Eccles. 5. 11.*

Nor 3. the *ἀλαζονεία*, that is, the *Pride of Ambition*, Fastuousness, Honour, and advancement into great places, and to be alone in the Earth. These things eagerly pursued, eat out the heart and power of godliness.

4. The fourth Argument is assumed from the anointings of their Spirit, *1 Joh. 2: 20, 27 & 3. 24. & 4. 13.* whereof more by and by God willing.

5. The fifth Argument is taken from a holy and reverent hearing of Gods Ministers, *1 Joh. 4. 6.* we may know what spirit we are of by this, if we receive Christ: as *Hilary* expresses it, [*Qualis ab Apostolis prædicatus est*] as he was preached by the *Apostles* and submit to him in all his Offices and Ordinances. such a one belongs to the spirit, that is of God, that keeps the Doctrine of Christ as the Apostle expounds himself, *Epistle 2. ver. 9.*

6. The last Argument arises from our love to Christ, *1 Joh. 5. 1.* and in him to the Father.

Now if these things be found in us, we shall then overcome the World, *1 Joh. 5. 4.*

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1 John 4.18.

and shall not be touched virulently or fatally by Satan, 1 John 5.18. shall have access to God in prayer, 1 John 5.14. and shall have boldness in the day of Judgment, 1 John 4.17. and this will so settle our sense of the love of God to us, that it will by degrees cast out the torment of fear. For it will allure us to a holy familiarity with divine love, and so sweeten our thoughts and affections of and to him, that we may begin to enjoy a kind of heaven upon earth, which the Father of his great mercy in Christ grant unto us by the Spirit.

Having hitherto treated about Argumentation, I proceed now to the second Head about attaining Assurance, which is by the irradiation of the Spirit of God upon the hearts of Believers. For all is in vain as to gaining of solid and permanent comfort, unless the Spirit of God come in and confirm us against the innumerable doubts and cavils that will arise upon us under all our Arguings, because of the subtlety of Satan, the natural diffidence of our own hearts, and the clouds that arise from the unholiness of our lives, and the dread of eternity. I design therefore to treat a little while about the witness of the spirit, his immediate breathings, his bright shinnings, and as it were speakings within our hearts, when a holy soul hath this witness in himself. For in and upon believing, the Father of Lights and of all consolations sends in his own due time, this his holy spirit like a dove of peace into our hearts, who helps us to discern the truth of the work of grace. [After ye believed sayes the

1 John 5.10.

2 Cor. 13.

Act. 10.44.

Apostle, ye were sealed with the holy spirit of promise. He is sometimes set forth by a *Seal* and a *Witness* to the bond of the Covenant by a *Seal* and an *Earnest* to the contract about the inheritance: by a *Seal* and a *Love-Token*, or an *age of Go*, a word used of old to note Tokens sent before Marriage, and to be sure, God will not lose his earnest, nor be defeated of the fore tokens of his contract of love to souls: sometimes the Spirit is compared to fire, and yields both *the light of joy, the heat of love and influences or quicknings for service*. And 'tis this lively Faith, which works by love effectually throu' the Spirit

Eph 1:13.

2 Cor. 1:22.

But I would speak a little more distinctly; for the observation and the experience of holy men hath set to their seals, that they do find and feel sometimes a most illustrious irradiation upon their hearts from the Spirit of God: which I take to be of two sorts;

The 1. We may call an irradiation of concurrence with our spirits.

The 2. An irradiation of incidence upon our spirits. Give leave to use the terms and explain them to the meanest.

The First or the irradiation of *concurrence* is then dispensed when he shines upon our Argumentation: when we have laboured with our spirits, used scripture mediums, and upon examination suited them to our hearts in their most inward sincere and humble searches; then comes the spirit of God, and witnesses with our spirits that we are the children of God. When we have toiled and sweat many a time in our closets

and brought things as we hope sometimes to a pritty good issue : then thru' one tentation or another our unbelieving hearts fly off from the Conclusion and all our comfort vanishes. But now, when our arguings by evident Scripture tokens are finisht over and over ; and yet still we demurre to lay hold on the Tree of life, and while we stick in the mire of fear, doubtings and hesitancies, and wander under dark clouds in the depth of midnight, then comes in the spirit of God, as the Morning Star, glittering over the Horizon and clears all. This is the *συμπάρεσις* or the co-witness of the Spirit of God.

Rom. 8.16.

2. The other is that which I beg leave from a term in *Opticks* ; to call the irradiation of incidence, and is then illustriously performed, when the Spirit of God in his most free and glorious agency is pleased to shine personally upon our spirits, without and apart from all argumentation whatsoever. This communion with the spirit *draws* nigh to that of Angelical intuition ; where by acts of volition and luminous emanation they converse mutually together in a higher degree than we do here by ratiocination with mediums and consequences.

This is the point we are now upon, to shew that the Spirit of God (when he pleases) without any previous foregoing arguments doth testifie by a secret, still, heart-ravishing voice, and doth sweetly and suddenly (as 'tis said in the *Acts*) dart in a ray, perswading and satisfying the soul in an instant ; that thou art a Child of God, that sin is pardoned, and that

Acts 2.2.

απ'ω

that thou shalt be saved. Which I remember the *British Divines* at *Dort* call the spirits speaking to the heart, and even in darker times, there were some of the illuminate both of *Spain* and *Germany*, and *France* that had to do, I am perswaded with many distressed souls in their secret confessions, & were acquainted with great workings in the hearts of penitents, but few of them had skill to manage those inward methods.

Of which things we may find some notable footsteps in *Bonaventure*, *Gerson*, *Chandlerus*, and sundry others.

So that of this inward, clear and bright perswasion of Gods love to the heart, we have no solid reason to doubt; but that some holy persons have enjoyed it. *Austin* at his conversion in the garden at *Mil-lain* had a voice, though he had no vision, as *Paul* had in the fields by *Damascus*.

I shall be sparing, and touch but an instance or two.

Dr. Manton spake it in my hearing, at *Oxon*, of one that being in conflict in prayer, had a beam shining into the chamber, and being desired by him to have a care of delusion; answered, O *Mr. Manton*, little do you know what God may do for his poor distressed children, or very like words.

But the caution was wise and grave.

I know one also, who being for almost a week deeply distressed about Eternity, had an impression as like a voice within, as if he heard it, comforting in these words

words [I will give thee rest] and so it followed speedily and joyfully : and at another time : [I will not leave thee nor forsake thee.]

I might also hint at the beam upon the wall in prayer to Dr. Winter in his life and the voices of Angels to Mr. Patrick Simpson.

I must confess, they are great priviledges and sweetneses, which God may in his divine good pleasure, and I am perswaded doth sometimes insil and drop in to gracious, when timorous hearts, and whose constitutions the great former of hearts and spirits knows full well to be naturally over subject to fears and inward commotions : he like a most gracious and Tender Father, full of pity and bowels, discerns our frames. By his loving eye and remembering that we are dust, is mindfull of us in our low condition : whereas many proud and disdainful persons set light by the inward sorrows of broken and contrite souls. And are like lamps despised in the thought of him that is at ease. But says David, though I am poor and needy, yet the Lord thinketh upon me, and with how many precious thoughts his goodness is pleased to embroider and enamel upon the hearts of his holy, humble, meek and trembling children [For your high exalted, boasting persons, tho' it may be have some few grains of grace at bottom, are seldom visited with these inward joyes] But the meek will he teach his ways. Such blessed thoughts of grace

See Mr. Mathers prevalence of prayer
Psalm 103. p 17.
14 at the end of his Treatise of N. E. troubles.
Psalm 40. 17.

Ps. 139. 17, 18

David could not number, they were more than

than the Sands of the Sea, or the stars of heaven for multitude.

But now if these or such like lines should fall under the view or knowledg of any prophane or scoffing *Ishmael*, that may vilifie the works of God, and like bruits speak ignorantly of what they know not: I would advise them to forbear presumptuous speeches, lest their bonds be made strong, lest the Terrors & horrors of the Almighty should one day drink up their spirits. So that when Gods Servants shall rejoyce and sing for joy of heart, they shall cry for sorrow of heart and howl for vexation of spirit.

2 Pet. 2. 12.
Jude 10.

Isai. 65. 14.

But yet, because there may be such things as Enthusiasmes and transformation of Angels of darkness among some that call themselves Sweet-fingers: and among others that have more need to mourn over their follies and delusions in the dust of shame. I would speak somewhat to that question of an humble Soul.

Quest. How may I comfort my heart, that this irradiation you speak of is a true and immediate work of the Spirit of God, and no delusion?

Ans. In answer to this, I must first in all manner of humble modesty declare, that I would not dare to meddle too far with such deep and mysterious workings and influences, only professing with all thankfulness to the Majesty of divine mercy; that having had some glimpses of hope a little sometimes, and thirsting after some further and clearer helps from heaven, we faint not utterly: but striving after, to attain

tain towards the resurrection of the dead
crave leave to set down somewhat, that
hope may be a clue to conduct us out of
the Labrinth, and maze of delusion.

1 John 5.6:
*Whitak. de. sa-
cramentis p.*

Psal. 36.9.34.
5.

2 Pet. 1.19

The first and best token, that these are
no deceits, can only arise from the Spirit
himself. According to that saying of holy
John: It is the Spirit that beareth witness,
that the Spirit is truth. As I remember the
learned *Whitaker* in his book of the Sacra-
ments, says, it should be translated (I have
forgot the page, my books being laid up.
But this is a great truth: as no better light
to see the Sun by, than his own light: So
'tis of the Spirit, as *David* expresses. In
thy light we shall see light: and they look-
ed to him and their faces were enlighten-
ed. This is the apprehension of learned
gracious persons, that the spirit of God
never speaks by this his inward heavenly
voice; but that he graciously helps them
to know that it is no delusion: but that
it is he, even the spirit himself that speaketh
to them. This phrase of speaking
to the heart, and in and upon the heart, is
more visible in the Original Hebrew of
the Old Testament, and was well known
to the Prophets of old, and is much treat-
ed upon among Jewish Antiquaries. Out
of whom I must not here stand to enlarge
but call to mind what the Apostle *Peter*
mentions of the Day-star arising in our
hearts, so that it is as clear (when the spi-
rit of God does thus shine and testify)
yea and more radiant, than the Sun at
Noon-day without clouds.

I shall say no more to this, but what
our Lord to the Angel at *Pergamus*, of them

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that have a new name written in the *white* stone, *which none knoweth saving he that receiveth it.* *Rev. 2.17.*

2. I need say little more, but that *wherever* the Spirit doth so illustriously speak and shine: it is concomitant with growing in holiness. For this most holy Spirit of God is still a building and increasing in such the works of holiness, they are of a heavenly frame, rivers of holy discourse flow from their lips in prudent seasons; they are not vain and trifling spirits: but *grave* and serious, and yet chearful. For the joy of the Lord is their strength, and they have inward delights, and value not the cracklings of fools. Divine joy is a weighty thing, and yet greatly upholds the spirits, and sustains their griefs and infirmities. If you come into their company by a blessed accident, as they say of the *Adepti* in Philosophy, there's a glittering star shines from their converse & society.

3. They are the most humble persons living. For the humble he will teach his way, and shew his Covenant, *I know they* *Psal. 25.9.* may fail sometimes, and other times have need of a little holy courage against despisers; But the main of their conversation is like them, of whom the spirit of God says, they took notice of them that they had conversed with Jesus, who was meek and lowly: if we imitate him, we shall find this rest; and remember that *Moses* the meekest man had the greatest interviews with God in the Mountain. Such as are given to much prate and length of idle impertinent discourses are seldom
and

Acts 4 13.

and little or never acquainted with the Spirit of God.

4. They are also the sweetest persons, and fullest of love, though sometimes provoked by fierce & evil spirits about them, but if their natural tempers had been before somewhat eager and sharp: yet now they are washed, purged, whitened and sweetened by the Spirit of God. Tender to the Tempted, kind to the afflicted, pitiful to all: bear every ones burden with a gracious frame: onely they are taught by the holy Spirit, as to such as prate with malicious words against them to imitate holy *John*, not to succumbe under a proud *Diotrephes*: but loves a child of God as such with the full stream of his Spirit. And this love to the brethren is much more to Christ himself, being filled with the love of the Spirit which by degrees calls out the torments of fear, and gives a blessed confidence as to the Appearing of the Day of Judgment.

1 cor 23 4.5.

3 John 9.

1 John. 4.18,

Isa 8,20.

To end this, we must remember, that the holy Spirit of God doth never witness or illustrate apart from the Word. If any light in you, try it by the Word and Testimony, and hence that as Tentations and afflictions sanctified, so the manifestations and communions of the Spirit help us to understand holy Scriptures and promises by experience,

Let us then be sure as far as possible that the person that pretends to be thus illustrated, prove himself to be an holy person in heart and deed, or else all's like a puff and swollen delusion, and such an one

mul

must lie down in sorrow. For the Spirit of God is a most holy spirit, and never seals but as he is, the holy Spirit of Promise, upon the holy heart of an holy child of God.

Well then to end this second part of the Spirits illustration.

I say it is not meant of the Spirit of God concurring or witnessing with our spirits in the point of assurance; clearing up our doubts, dispelling the mists and clouds upon our spirits: But it is an *αὐθετι*, or like an *αὐταπνοὺς* a bright shining Ray, a most illustrious beam streaming down from heaven into the inmost chambers of our hearts, and is an act distinct and apart from his former blessed concurrence with our spirits in time of argumentation or the gracious application of the promises for our peace and comfort: it is an irresistible evidence of divine love, scattering all the clouds of diffidence and distrust in that very moment; and when this immediate irradiation flows in, though it may be a distinct act from that upon argumentation; yet it cannot be totally severed from it, because in this glorious light, though we may see further; yet cannot but see any argument, *we think* meet to touch upon, to be also illustrated by it: as the Moon in her increases may be seen in the heavens like a cloud in the day time, which also has its light from the Sun, while he is yet shining bright within our hemisphere at the same time: and when these come together, they make heavenly work indeed.

Eph 1,3.

Rom. 8.16.

1 John 4.13.

See Dr Owen of the spirit 1674

That

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That these blessed visits have been sometimes, tho rarely, afforded yet to some few, besides *Patriarchs* and *Apostles*, I have no cause to doubt, whatever some Pontificians have said to the contrary, to darken it. The Holy Scriptures clear it, experience doth witness it, and seal it in the hearts of some meek, humble, self-denying, mortified, and holy walking persons, who having lived a while in the light of Gods countenance, have afterward gone to heaven in a Chariot of Triumph.

Having now spoken what concerns this excellent point, and observing that these Orient Jewels are such grand rarities, and having placed them in the middle like a Diamond set in ouches of Gold; give leave to descend again from the Spouses Tower of *Lebanon* into the Plains of *Damascus*, and walk again in the pleasant Gardens at the foot of the hill where streams flow with the comfortable Doctrines of Assurance, A priviledg of high Dignity, which tho it attain not to the first of *David's* Worthies, yet does attend and that more frequently many of the children of God; if they will labour to be holy, and study this high point of Arguing and observing the accesses of the Spirit of God, and in their diligent working and prying into it, they may learn and perceive it, thus,

I. First, We may obtain some sweet knowledg of this point, by the Spirits interceding in our hearts, helping to form and frame our Prayers both for matter and manner, teaching us both what and how to Pray.

Song. 7. 4.

Rom. 8. 18.

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2. By His sweet pleading our evidences within us, when we find a kind of divine holy force put as it were upon our spirits to determine comfortably, and witness to the Spirit's work, not being able to deny some grace to be in us, when strongly urged and put to it by some intimate and gracious, faithful Friend.

3. By His discovering our graces to us **1 Cor. 2. 12**
in times of tentation and conflict, yea, and in Communion at the Lords Table, and in Meditation.

4. By His cogent Apologies for us in our Consciencies upon our Reptenance and Humiliation in the sight of God : proving and clearing up to us our love to God : so that weak Believers who at present have but little glimmerings of joy, yet finding true love in themselves by his light may by degrees thru' his happy testimony arrive to further clearness both in love and joy. **2 Cor. 5. 1. 12**

III. Now by the order prescribed in the beginning of this Chapter. I should proceed to the third Branch, and that is to treat of some Rules to clear up our Assurance.

I Answer to this, that herein I have even prevented my self, and therefore shall at present only add, that these Particulars following may be of use.

1. A watchful care of a holy heart.
2. To observe the inward workings and issues of it.
3. To be careful in cleansing and washing of the first risings of sin in the Laver of Sanctification.

4. To labour a holy attendance upon
and

and a spiritual delight in the addresses, incomes, comforts, and sealings of the Spirit that we may discern and rejoyce in them,

John 14.24.

5. An earnest invoking the Father to send the comforter in his assuring work upon a sanctifying progress; for then he proves a comforting Spirit, after he hath been a sanctifying Spirit. He first comes to us as the Holy Ghost, and then as the Comforter: tho the foundation of both be laid at once, yet the appearances are successive.

Hooker in his
Polity, in his
Life before it.
P. 17.

But I hope to add more in answer to the Questions by and by, only I would first set down a passage about assurance out of that grave Writer, Mr. *Hooker*, which I hope may be of use to some of his perswasion as well as others; and 'tis to this purpose:

[There's a certainty of *Evidence* and of *Assurance*, grant that the weak in Faith enjoy not certainty of Assurance, because they feel it not; but are they not grieved for it, wish and strive it may be otherwise. Whence comes this, but from a secret love and liking that they have to those things which they believe to have. Because no man loves those things, which in his own opinion are not, &c. Therefore love and desire to believe, is Faith. For no man thinketh that things believed, are, (that is *have a being*) without Faith. Which Arguments (sayes he) all the subtleties of infernal powers will never be able to dissolve.] Thus far he: to which let me joyn, that since Faith of evidence (as being the foundation work) is therein more excellent than the Faith of Assurance, as being the superstructure (tho I had rather call

call it in Scripture terms the *Assurance of Faith*, since Assurance properly as I have often said is a distinct thing from Faith: tho common speech hath prevailed to make such a distinction; as if they were proper Members or Branches of true Faith. But let that pass, I say, if Christians would arise to high Assurance, they must lay their foundation strong and deep in the rock of evidence upon Christ himself. Evidence flows from a *direct* act; Assurance from a *reflect*: the one is like the view of the Suns body in the heaven, the other like his reflection in the water, or on a Looking glass. Now all reflect rayes are weaker than the direct, and the reverse than the incident. But I speak not here of the Spirits work, and its most illustrious evidence: but of our workings upon the actings of our Faith. As to which the stronger our applications are to Christ, the stronger and more comfortable will be the reflections upon them. For both rayes, the nearer the reverse and incident are in union, as in the depth of Summer, the heat and influence is the more strong and fervent, and so 'tis here:

But now it is high time to hearken to some Questions which troubled Souls may bring in.

Quest. 1. The first Question may be: *How may I be assured of the pardon of my sins, and consequently of Salvation?*

Ans. In answer to this, I shall lay down some Rules to clear it, which was the third thing premised in the beginning of this Chapter.

Prov. 28. 13.

Mic. 7. 19.

Rom 8. 13.

Heb. 12. 24.

Eph. 3. 12.

Heb. 4. 16.

1 Tim. 4. 8.

1. Forsaking of sin, with a holy endeavour to mortifie and subdue it, is a special sign of mercy.

2. When after darkness and conflicts, a begun renovation of life with a sincere care to continue it, is attended with some springings of peace in conscience with God, this will prove an excellent token. For the blood of sprinkling upon the conscience speaks better than *Abel's* blood: That cried out for condemnation; this for reconciliation with God.

3. When we find some sweetness in our admissions to the Throne of Grace. When our eye up to the Throne affects our heart at the threshold of Gods Sanctuary. When a bended knee and a melting heart work together. Then we may ask of God what ever we will, if according to his will: the precepts and the promises being the rule of asking. We have a most free access to plead the promises both of this and the life to come, so that by holy degrees and steps we may arrive to further humble confidence of divine mercy.

4. When we feel some gracious risings of love to God, as pardoning our iniquities for Christs sake, and tho we do not so fully and sweetly feel it as we would: yet our hearts do pant and long after it. This is a true sign of Love.

But yet to clear it a little, the humble soul will ask,

Quest. *How shall I know that I love God?*

Ans: I answer, Of all the affections that spring and bubble out of the will, this is most

most easily to be discerned and known. Do you know the Sun, when you see him walk in brightness, do you know that you live by the actings of the senses and the pulsation of your arteries: or do you know that you walk when you move your feet, and feel your motions from place to place? you may as certainly know your affections and the workings of your Soul. This distinguishes men from Brutes in the acting of their reason upon all they do, and in managing ends and means. The affections spiritually beating, are the pulsations of the regenerate heart. Observe then your Objects: if you love the things above, better than all below; in your choice and preference, tho sometimes under some ebbs and eclipses: yet still you find an inward regard to God and his glory: and that you perform every action *in ordine ad Deum*, and love all as to the inward sincerity of your heart: and enjoy every relation with some desire to work up your mercies towards God in thankfulness and usefulness. These are good tokens that you are risen with Christ by Faith, and that your life is hid with God in him, and that by continued degrees of Sanctification, you shall at last arrive to this, even to appear with him in Glory.

Col. 3. 2.

Isal 73. 25.

1 Cor. 10. 31.

4. But that I may at length wind out of this delightful Labyrinth in discoursing about Assurance; Let us hearken to the second Question, wherein the Soul being somewhat revived does now start the fourth Particular at the beginning; and that is,

Quest. 2. How may I preserve and retain Assurance when it is gained?

Ans. The reason of this Question arises not only from hence, because the sweet sense of divine love is a most desirable frame of Spirit, and fills the soul to the brim with joy and peace in the Holy Ghost; and besides renders persons very serviceable and greatly honours Religion: But also because,

1. Many gracious persons that have true Faith, yet labour under deep fears of Hypocrisie, arising from their pious Education, not answered by proportionable holiness. It puts great jealousies in their hearts, that all they have done, is but a forced work, and a habit of formality; attracted from the precepts of godly Ministers and Parents, insilling into an inlightned conscience the frightful form of an outward conversation consonant: and therefore fear at a strange rate that their diamonds are but as it were from the soft Rock of *St. Vincent*, their Gold, but Alchymy, their Faith but fained and temporary.

But be not discouraged: For that Faith is true and unfeigned, which proceeds from
1 Tim. i. 5, 19. a pure heart, and a good conscience, that is, without fraud and guile, in setting it naked and open before God, in labouring and exercising to keep a good conscience in sight of God and Men. You may then rejoyce in the testimony of such a conscience, having been upright before him in the main bent of the soul, and in keeping from your own iniquity.

Al. 24. 16.

Psal. 18. 23.

What tho thou didst not come in with such remarkable pangs; no more did *Zacheus* nor *Lydia*. Tis not the manner but the truth of our coming in to Christ, is the great point, if thou constantly adhere to the Lord with full purpose of heart. Nay, what if there were some errors at first, this puts no bar, if the root of the matter be in thee. The Apostles followed our Lord at first in some hopes of preferment in the temporal Kingdom of the Messiah: but at length understood the Doctrine of the Crosse better, which God in great tenderness is pleased to vail from young converts at first, or at least preserve them from suffering till they are strengthened, and then like the Apostles they still cleave to, and continue with the Lord under all trials by the exceeding power of his might. And thus as I remember, Dr. *Crakenthorp* in defending of *Cyprian* and *Ferom* against some pontificians imputing some errors to them, the better to vindicate their *Liberius* answers; that if they did erre, they did it not willingly, but were ready to reform upon the first approach of Scripture light, and conviction. Tis so in our case, they are ready with that holy man to pray, *what I see not, teach thou me.* The mind and will of God is the perfect square, rule, canon and compass of all their actions: and tho they may fail threu^r weakness, yet never threu^r wilfulness.

Ad. 11. 23.
Crakenthorp of the sixth Council, P.
Job 34. 32.

Wherefore be not out of heart, O tender and trembling soul, let not go your hope and confidence, because you have not had so long and such bitter pangs in the

new birth ; that makes the work the harder, but not the truer. A child may be born sometimes with greater ease and speed. Great horrors may attend great sinners, and yet after all their heavy convictions may stick in the birth and never be truly converted, till they are truly and perseveringly reformed : which indeed cuts the work short, and makes the evidence clear. If thou hast been under a gentler hand from God, bless him with louder Songs of praise. For the shorter and sweeter the method, the greater is the mercy : and as one said, *A young Saint may make an old Angel.*

2. This question begs a full answer : because, though want of Assurance does not denote an unbeliever, yet it keeps a true believer under the dark shades of fear and sorrow. Assurance besides, in the best of Saints is but an imperfect work, because our Faith it self is but imperfect : we see but in part, because we do but trust in part. If our Faith do at any time waver and stagger, assurance *must* needs quiver and shake. It's true, there's mention made of the riches of full Assurance : but that's comparative in respect to some Saints, and mentioned as attainable with full sweetness, and may possibly for the main, continue pretty constant, especially in very active and suffering Saints, yet 'tis not without ebbs and buffings in the best.

There are but few that walk in the mountain of Sun-shine all their lives ; as 'tis said of *Zabarel* the Philosopher, when
one

one day in his study upon an high hill near *Padua*; he enjoyed the bright and warm beams, while it rained all day in the vally, and he himself saw the dark and heavy clouds under the hill. Few be like to *Moses*, to whom its granted to walk on the top of *Pisgab*, till they dye. Wherefore, such as have once obtained Assurance and a lively hope of glory: blame them not, if they are very desirous to preserve, increase, and imbellish it more and more. For since Assurance may be lost for a season, as it was in *David*, *Heman* and *Peter*, and as in the case of that wounded deserted soul that askt Mr. *Dod* once, Was ever any soul in so dreadful a case as I? Yes, says that great and skilful comfortor of a wounded conscience, Christ on the Cross was in as sad a case, when he cried out of the Fathers forsaking him: I think it therefore most meet to subjoyn some rules with divine help, to maintain and preserve it.

1 Pet 1.3.

Clars Lives

1. Take heed of what impairs and darkens assurance, as the defect of quickning influences: against that, pray for the supplies of the Spirit. If it rise from a weakness of judgment, read more, meditate more, and cry after knowledg as for hid treasure. If the seriousness of your spirits be hurt by minding vanities and the rattles of pride and finery, and overvaluing the trifles of this world; Pray for a more noble and judicious and generous frame, and judg of all worldly mens Jewels, as indeed the word (*jocalia*) imports, as so many whistles and hobbies for

Phil. 1.12,

for children to play with. If thou hast lost thy comforts by neglect of holy walking, take heed hereafter of damping thy joyes by froth and foolishness. Take heed of a vain heart, of vain and manifold words, and especially fiery tongues, wherein *Solomon* says, there wants not sin, and of vain converse with their apish and childish tales and jests which are not convenient, and tend to corrupt the mind by deceitful lusts. These things will blot thy evidences, and quench the spirit of God. Pray that God would not lead thee by his providence into tentations. If thou wouldst have the Lord to know or acknowledge thee for his, depart from all iniquity, and that will prove the foundation to be sure. Keep the divine commands, though you find mixtures of weakness, yet in an holy fear and love to the purity of the precept, labour to walk in your house with a perfect heart. For we may be sure, that we know him, and be humbly confident that he is our God in Covenant, if we keep his Commandments.

2. When under great darkness (for every stich we must not run to a Doctor) repair to your faithful Interpreter, that may reveal and open to a man his righteousness: some blessed soul thats higher in acquaintance with heaven, then your self, as you may humbly judg, some experienced christian, some faithful, grave, and prudent friend, no babler, nor revealer of secrets, nor scoffer at the workings of the Spirit, as if enthusiasmes; he is an unjudicious person; and if you cannot

Prov. 10. 19.*Eph.* 5. 4.*1 Tim.* 2. 19.*Psal.* 101. 2.*112.* 1.*2 Tim.* 1. 17.*1 John* 2. 3. 6

4. 13.

1 Cor. 3. 23.

cannot well wrestle out the point your self; but still your soul droops and drives in the mire, and no light or joy comes in: then open your soul to some prudent friend and give him leave, nay intreat him to search out the coare, and conscientiously follow his advice, and it may prove a most happy day to your soul by comparing mutual experiences: yet remember in matters of weight, that might prove a scandal, if he should not be wise and faithful, be very cautious of discovering; what thou shouldst only pour out before the Lord. For if he be of a weak envious spirit, and once used to speak evil of friends behind their backs, use him not; he'll prove a foolish serpent, and double your misery.

Psal. 142.2.

3. Judge not thy grace always by its flowers, but search out its sap and root. One may be a well spread and weighty christian, and yet not flower in much discourse. The flowers of some trees fall off quickly, and never set in to much visible fruit, and some have no flowers at all as the fig, and yet yields a wholesome and pleasant fruit. 'Tis so with some choice and serious christians, you shall not hear them talk much, unless you pump and draw out the spirits by questions I like them the better. For the little they produce is usually much to purpose and of good weight. Yea further you may, if critical, observe, that the graces of good men may vary in fruit, and have their different seasons, but never alter their grain or root. Grace may lie hid as the corn under ground after first Sowing:

yea

yea after 'tis come up, may bow and hide its green head under a flight of snow. And when there's least of sense or present experience, yet the root of Faith like strong winter-corn, may grow more inward and downward, being covered and kept under by pinching North-east blasts, and sharp black frosts: till it recover head by an early Spring. So indeed, the power and strength of grace is best seen and discerned, when it persists and stands its ground under a shock of tentations, and adversities. At length the Sun will return Northward, and the sharper the past winters were, theyl make the new spring the pleasanter. Comforts, their proper nature lies in being restoratives from bitter troubles, and a sweet *May-morning*, is most delightful after a dark and thunder night.

4. Take heed of denying the works of the Spirit within thee, and labour to discern the gracious fruits of the Spirit as distinct from moral actions and vertues: and principally observe your conflicts against sin, when followed with success. Godly jealousie not to be deceived, is good: therefore search and try thy heart, and if thou find sound footing for grace, then bless God, and honour the Spirit, and grieve him not by froward and foolish self-accusations, which savour of the spiritual pride of humility: but in all meek and humble modest manner own free grace, adore divine mercy, and testify to it; when thou judgest by the best of thy wisdom, that thou art called to give in
thy

thy testimony, as the Apostle Peter requires, and *David* performs in telling what God did for that poor mans soul, as he calls himself. Or as *Ambrose* cited by Mr. *Philpot*: Take away the Law, and then we will dispute against you.

5. Assurance should be earnestly prayed for, and diligently wrought out by holy labour; and it will come. *Give diligence to make it sure, says Peter.* Surely 'tis blessed working in these golden mines. It proves with the diligent hand like the works of Chymical Philistians, who suffer great pains, travel, dust, smoke, and swelter in their fiery furnaces: and though they attain not the great *Arcana*, yet often meet with curious rarities, which sufficiently reward their diligence. Assurance usually comes in upon our diligent use of prayer, meditation and holy walking in some time after several plunges, fears and sorrows. Though indeed sometimes the wayes of God prove unsearchable, and sometimes he is pleased to bestow this favour on a sudden to such as are gracious from their childhood, tractable and ingenuous at the calls of God, as young *Samuel*: when he understood it by the instruction of an elder Saint: and when such have not been defiled by any great stains and blotches in their youth, nor caused the ways of God to be evil spoken of by any scandalous sin.

Quest If now you ask how to preserve it when you have received it in an answer to your earnest prayer?

A. I answer, *Conservatur qua quæritur.* It is preserved by the very same methods.

Tolle legem & fiet certamen.

See Ambrose as he is cited

By Mr. philpot in Fox Martyrs

vol. 3. p. 542.

2 Pet. 3. 15.

Psal. 34. 6.

2 pet. 1. 5, 10.

Psal. 25. 7.

*Psal. 34. 5.**Gen 21. 14.**Rom. 11. 29.**Heb. 3. 14,**& 10. 35.**Phil. 1. 6.**John 16. 15.*

6. Call to mind what former experiences you have enjoyed. Having once seen the Kings face, it will for ever enlighten yours ; former mountain-visions makes a Saints heart to shine as bright as *Moses's* face, and reflects upon the heart gloriously in the vally of desert : once having cleared up the love of God to you then may you return to that experiment. As a fountain shewn by the Angel of the Covenant at *Beersheba*, the well of the sacred oath of God, It will never dry up it fears no scorching summers. For the gifts and calling of God are without repentance. Call not away then, the beginnings of your confidence. For he will perfect what he hath begun, till the day of Christ

7. Cherish the sacred motions of the Spirit of God : for he takes of the things of Christ : not from us, our merits faith or holiness : for they are of no value, but of his blood to comfort us : therefore hearken to his affectionate breathings. If thou at any time fall thru' infirmity : this holy Spirit helps thee to mourn under the sight of displeased love. If thy faith seem to muddle and grope in the dark : he will shine upon thy path again. If grace like the sensible plant, shrink up, by the touch of some rough hand of temptation : it will open and expand its branches again by this Suns warm and sweet influences. If then the joy of Assurance spring again, if the glories of heaven be described as in a lively Landskarp before thine eyes, written as it were
with

with bright illuminated letters; bless the [E capite mor-
 Spirit of grace, and cry out with the *tuo sanguinis*
 Spouse in the book of Songs. *Be gone vel urine*
O chill and blasting north, and come O fruitful
cherishing distilling south upon the garden of
my soul, that the spices thereof may flow forth
that my beloved may come and eat his pleasant
fruits.

יִתְקַן
 Song 4.
 Jerom.

8. Be careful in the constant use of
 Ordinances, and pure worship, and espe-
 cially the Lords Supper (and considering
 the times of trouble) as frequent as thou
 canst: (but woe to them that are obstru-
 cters) and remember when God opens the
 doors of his Sanctuary, that thou behave
 with all holy reverence, endeavouring to
 enjoy it in its purity and power. *There*
the King sits at his Table, and the Spiknard
sends forth its fragrant smell. At this ban-
 quet Faith helps to assure us, that we
 shall as certainly sit with Christ in glory,
 as we now partake of the seals in grace.
 Here Christ is received by the hand of
 a true believer, here we eat & drink *Christ*
 into our souls. As we take the bread and
 wine into our bodies: so by Faith we
 take his most precious body and blood;
 which being digested with an holy heart,
 is turned into the nerves and spirits of
 Assurance. That thou mayst now sing the
 holy hymn of praise with a loud voice,
This is my Lord and my God, he will come
and save us; Let not go this your holy
 confidence, but hope to the end for the
 grace that is to be brought unto you at
 the revelation of Jesus Christ.

Song 1.12.

1 Pet. 1.13.

Lastly, look diligently to the holiness
 of

Heb. 12. 5.
Souls conflict
p. 321.
Rom. 8. 28.

of your ways, and with it be careful of a humble resigning interpretation of the ways of God towards you, that you be never too much elevated or high-crested in prosperity: nor in time of adversity, despise his corrections, or faint under them. It is a never-failing rule (said holy Sibbs) to discern a mans state in grace, when he finds every condition draw him nearer to God, and when all things work together for his good: As the flesh of vipers (*I may add*) and other poysons, compounded and corrected into Antidotes, and mixt well together, prevail against contagious diseases: so do corrections sanctified, sweat out the poyson of sin: that it shall never fatally touch the heart and vitals of such as truly love God, and are called according to his purpose.

Walk. p. 555,
Lond, 8. 1674.

I shall now conclude this long but sweet Chapter with Mr. Scudders Testimony of the work of Grace.

The Question being put about Assurance: he there asserts, that whoso can answer affirmatively to these following queries (which I may contract) may be assured of Gods peace and love, and of his own salvation, what ever fears or feelings may seem to happen to the contrary.

Quest. 1: *How stand you affected to sin? are you afraid to offend God, and dare not sin wittingly? is it your grief and burden, that you cannot abstain it, nor get out of it as-soon as you would?*

Quest. 2. *How are you affected to holiness, and the power of godliness? To know Gods*

will

will and do it? to fear and please him? is it your grief when you fail? and your joy when you do well?

Quest. 3. How to the Church of God? are you glad when it goes well, and grieved when it goes ill, and sit trembling with Ely to hear how it goes with the Ark of God, however it be with your own particular?

Quest. 4. How towards men? do you dislike wicked men, and love those that fear the Lord, because they are good?

Quest. 5. Can you endure your soul to be ript up, and your beloved sin to be smitten by a searching Minister: and like him the rather? and can yield an obedient ear to such a wise reproof?

Quest. 6. Tho you have not Evidence alwayes, or can scarce tell whether you ever had it: yet resolve or desire, and will as you are able to cleave to God in Christ for salvation by Faith, and to trust in no other person nor by no other means to be saved?

If you can answer [Yea] to all, or [Any] of these, assure your self, you are in God's favour and state of grace, and that you sin not with allowance, it is adherence. Thus far that holy man.

I like well that saying of his [Or any of these] for so should Signs and marks be framed by Divines for examination of distressed souls, that the meanest and lowest form of Christians may reap true comfort by their laborious gleanings: when a higher and more experienced Christian may possibly carry more sheaves of this joyful harvest in the bosom of his soul.

Now, tho. I have been larger than ordi-

nary in this Chapter, out of tender regard to troubled and darkned Spirits : yet I hope the multiplicity and variety of expressions (which to the Learned in Christs School may seem somewhat long) may beg and obtain their loving and candid excuse, since I hope thru' grace I may say with some graines of integrity, that I have endeavour'd to manage my words with some care and circumspection in the main : that so if possible, I might with divine assistance and blessing, help to draw some out of the pit, where no water is : and that I might not grieve, no not one soul of the generation of the Just : but to be a helper of their Faith & Joy. If any think I have been too copious I beg their copious pardon. *Dulce est ex magno tollere acervo.* Its comfortable gathering for an exil'd Ruth, and (upon Boaz his leave & order) to ramble all the Field over, & to glean where, and what she pleases. The Lord increase our Faith, and give leave to our Joy to go up with a Pipe into the house of the Lord as in the solemn Feasts, and sing the Songs of Assurance in the heights of Zion. Which conducts me into the view of the next Chapter, to set forth the danger of unbelief, and exhibit some preventives against the rising of that sore sin : That the Lord may be graciously intreated to advance the work of Faith with power, and fulfil all the good pleasure of his goodness ; that the Name of our Lord Jesus Christ may be glorified in us and we in him,

Isai, 30. 26.

2 Thess. 1. 11.

CHAP. IX, X.

THe ninth Chapter about the grand danger of Unbelief, and some methods to avoid the sunk Rocks in that dead Sea: and likewise the tenth about the choice blessings and inestimable benefits that flow from saving Faith: how thereby a good Christian, by the grace of God may live a joyfull life in the midst of all his troubles, and ride in one of our second Solomons Chariots over the Kidron of death unto the Mount Olivet of Ascension into glory; but what I said before upon the titles of the 4th and 5th Chapters, crave also a Super-sedeas or a Writ of Ease for these: tho I am somewhat unwilling to omit them, especially the 7th about the

The Joy of Faith. Chap. IX, X
infirmities of sorrowful and de-
serted souls. If the published pa-
pers find acceptance with the pious,
it may encourage the others to ap-
pear in Gods due time, as a second
part of this Tract: if they may be
thought useful: but at present they
are left to some other providential
opportunity: if the Lord permit
and prosper it: which I humbly
give up to the divine conduct in
sparing of life, and shining upon
the seasons of his holy Will and
Pleasure: if otherwise I hope the
Lord will stir up some to perform
the like with more usefulness and
success in advancing the poor in
spirit toward the Kingdom of hea-
ven, then any of these mean helps
could have effected: and so I leave
this and all the labours of any of
His faithful Servants with the
great Lord of the Vineyard, and
conclude this Tract with the Epi-
logue to the whole, which I had
prepared.

THE

T H E

Epilogue

Or Conclusion, in some *Corollaries or Deductions* from the *precedent Discourse*: tho cut short in a great measure, contrary to my desire and intention.

THe main Body of this Treatise being finished, I thought meet to draw some useful deductions for profit and delight.

1. The first that may arise is, That if true Faith be the only means to Salvation thru' Christ, then natural reason is insufficient to guide us in the way to Heaven. Not that the true use of reason should be laid aside in drawing Logical or Rational consequences from Scripture Assertions: but we must not use it to lay down Principles and Axioms founded and grounded only upon the light of nature: which is not

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furnisht with ability to dive into the wonders of Gods love, or the deep mysteries of his Gospel in order to Salvation. If it were (since the Ship-wrack of humane nature) capable to work such effects ; what then needed the Revelation of a Saviour ; and why hath the Church of God thought meet to comprehend the Doctrine of life in Creeds or short Systems of points purely and meerly to be believed. Farewell all Articles and Confessions of Faith, and in truth all our Bibles : if reason were the only Cynosure or Polestar to direct us to the haven of happiness. But blessed be God, he hath infused better thoughts into us, and bestowed better things upon us, and which do accompany true salvation. Upon many accounts therefore do we reject humane reason in the sense forementioned, as a true means to discover God in the new Covenant, or to open a way for reconciliation to him, and peace with him, or to hold any saving communion with him in grace and glory.

1. Because natural reason (as such) in its noblest and most sublime estate, is but a finite Agent, and therefore cannot drink in things of infinite depth. There's no proportion between finite and infinite, the organ and the object. The cockleshell of mans brain cannot contain the immense and superlative knowledg of heavenly things : who can expound the Trinity, the union of the two natures, the incarnation of our Lord from a Virgin : the union of the Members of the mystical body by the spirit : the resurrection of the dead, and

John 3. 11.

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and the true nature of Eternity, and several other. Its therefore necessary to act Faith upon the Doctrines revealed by God in holy Scripture. Nay how can Naturalists with any face hope to measure these deep counsels and wayes of God : when there are so many things both in Mathematicks, and natural Philosophy, and Physick that pose the most acute Philosophers in the world, and set them together by the ears, and so are like, to the end of the world. As about the progression of two parallel lines, the quadrature of the circle, the extimous convexity of the heavens : the wonderful motion of the fixed Stars, that a fixt Star should move in the æquator 52555 miles in a minute ; that one of the first magnitude is a hundred times bigger than the Earth, and that so many thousands of them keep their constant mutual distance since the Creation, and yet move in a liquid æther. Who can determine the motion of *Mars* or the *Moon* exactly : or expound the Load-stone in all its variations, or clearly reason out all difficulties of the Tides, or saltness of the Sea ; or can by calculation set down that or the like appearances of the Sun and Moon both above the Horizon and in the meridian when they are in opposition partile : so as to determine them exactly to a point of time, as they appeared to a Relation of mine at the Cape of Norway ? who can open and discover the vertues and the reasons of Specificks, and occult qualities called by the Greeks *ἰσχυρισμοὶ ἀφαντοὶ*, unspeakable properties. Nay to go much

Mr. Boyle in a late Tract in 8vo. 1685.

M. N. Reuel

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lower; who among the Learned in Chronology can truly state the age of the world, considering the years of the Antediluvian Fathers are set down in round numbers, and yet how positive are many weak pretenders?

Philaster Brix-
gens.

What the admirable sagacity of future ages may compass as to thousands of problems within the circle of Sciences, or in that most noble Art of Chymistry, or the Analysis of the three kingdoms of nature: the tubes and glasses of our present inventions give us no sufficient prospect. We and our Fathers pity *Astin* and *Lactantius*, and others for denying the Antipodes, and (which makes the jest) for deriding those that held that opinion, and some so zealous as Pope *Zachary*, to Excommunicate Bp *Virgilius* for holding it. And some of the Antients put down very odd heresies of the like kind. The learned of this age wonder at the denial of the motion of the Earth, tho now the truth of it appears clear to all the generality of the ingenious of *Europe*, and might be easily demonstrated by the transition of the Moon constantly eastward by the fixed Stars in the Zodiack, by the fix-fold bigness of Mars at his opposition to the Sun, and by other invincible reasons mentioned by *Gallxo* and others.

Indeed so may posterity deride at these our ages, and the more ingenious of future times, may stand amazed at our dullness and stupidity about minerals, meteors and the cure of diseases, and many thousand things besides, about the lustre of stars
and

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and precious stones, which may be as easy to them as letters to us : which was so wonderful a mystery at first, and is so still to the *American* Heathens, to form the fleeting breath of our lips into painted scrawles upon paper. To them the longitude may be as easy as the Latitude to us, and that by methods, we yet do not dream off. Such rare inventions may be given in of God to beautifie the glory of the latter days. All our writings in Divinity, will be like insipid water, to what shall then appear upon the Stage, when the *Jews* come in ; and the Artists that shall then be born, may discover more things in the works of God to be discusst and endeavoured to be explained, then they themselves shall arrive to. The sup-rane Wisdom and Learned Wits of those acute times will discover vast regions of darkness and ignorance. There will be a *plus ultra* to the end of the world. The scope for which I mention these or the like curiosities, is, that if nature can pose all men in the matter and composition of the heavenly bodies, and in the various mixtures of all things under the Moon, and puts forth new riddles continually to vex and torture mens brains in making water malleable, or to measure mineral winds, &c. to find the weight of fire, or to make artificial carbuncles to shine and burn in the night, or exuberate *Mercury* : yea and malleable glass too ; which some boasters pretend to : if in millions of things we are stunted and fooled at every turn, that we may cry out with the Satyrist. --

Rev. 21. 18.
Pers. Stat 1.

Auriculas

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Auriculas Asini quis non habet? What fearful lots are we in the things before us? Then what shall dull reason do in the great sublimities and solemnities of faith, and the doctrines set forth by Infinite Wisdom. What long ears had *Socius* and many others that will admit little or nothing but what must come to this scale, that will scarce turn at an hundred weight. Nay things that the glorious Angels do strain at, and makes their wisdoms to bend like an Oxier in a storm, and can never feel the bottom of these deeps without drowning: though they stand always beholding the face of God.

2. Reason,, besides its finiteness being less then the dwindling of a rush candle to pierce into the concameration of the heavens: its also very corrupt since the fall of man, polluted with many stains and filthy contagions. The *pia mater* is now grown *impia*. The strongest brain is now shrunk into a *cerebellum*, and that stayned with yellow poyson. The pure spirits in the nerves are now grown thick, and corporeal with many feculencies. The ey's chrystalline humour has a thousand black motes swimming in it: that we can discern nothing, but whats confused, inverted, distorted. The most serene and shining intellect that ever was in meer man, is now become more cloudy and smoky than those Mountainous spots said to be found of late in the body of the Sun by the Telescope. It is most deplorable to think how imperfect and obscure the minds of men appear, and yet thru' the

Mat. 18. 10.

Schottiter
Ecclesiasticum.
Scheiner.
Kircher.

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the obstinate perverseness of their wills, how desperately tenacious of old fond and foolish notions. So that not only the stupid Countryman who is immerst in the dun-gil of conceitedness, and will not alter his old customs : . . But also many that sacrifice to *Minerva* in the School of Philosophy can hardly stride one step beyond *Aristotle*, but are mockt and traduced by ignorant *Caprisios*. How much more blind (then the very Moles and Beetles are in discerning the motions of the heavenly bodies) are natural men as to spiritual objects, they are stark and stone blind, and see not one spark of light. The nature of man as truly says the Apostle, *perceiveth not the things of God, neither indeed can do, for they are spiritually discerned.* He hath no eyes suitable and proper for such excellencies.

1 Cor. 2. 14.

3. Because reason (as such) was never appointed to obtain those sublime ends. God never designed the great matters of eternity and the other world, and the tremendous issues of his glorious Decrees to be scanned and examined by the weak brains of silly worms, that crawl at his foot-stool: but has ordained them to be believed and received for supreme truth upon his sovereign authority. Our bodily hands can sooner span the visible heavens, then our shallow and short reason the invisible mysteries within the heavens: And who is that bold sceptrick that dares to enter the lists, and contend with his Maker. Let pot-sherds strive with their fellow pot-sherds, and not with the Almighty potter

Isai. 45. 9.

him.

himself. A proud usurpation, and a sawcy intrusion, no ways fit for such atomes of being as we are, to meddle with. These mysteries surpass the ingeny of the most intuitive Angels : their morning or evening science is blacker than the deepest midnight, neither can they know these things but by Revelation from heaven.

Eph. 3. 10.

4. Besides all this, man is subject to a thousand tentations, and prestigiating insatuations from Satan : if God permit ; and lies under many doubtful uncertainties from other strange Emergencies and Events of Providence : which fall like so many mists and fogs upon his understanding : till the light of the Gospel shine out more clearly. Under what fearful bondage did all the fallen posterity of Adam grovel and groan, and knew not whence their misery sprang ; till God sent his Word and healed them. Nay, if *Gerson* hit it right, the Devils themselves (that do so usurp over the dismal world) thru' their evil works, are daily more intangled and darkened since the Fall. If so, then how much more may poor man thru' his own corruption, & others fettering insinuations become incapable of these noble objects : so that we may look upon that as a proud conceited saying, let fall in the close of a Sermon. My Religion is my Reason, and my Reason is my Religion. If this be not *cum ratione insanire*, to dote upon that withered hag of corrupt reason and its dangerous fables : then commend me from these giddy christians, to the more noble *Heathens* of former ages : who both saw
and

Psal. 107. 20.

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and instructed the world with better precepts, and acted upon more generous principles wrought out by the dim light of nature, who so reads many of the *Platonicks*, and several of the *Stoick* and *Epicurean* Philosophers, before and after the coming of our blessed Lord, will find their arguings to have suggested by the conduct of providence some preparations for the world not to think so strange of matters of Faith. When the Septuagint in their translation of the Hebrew Bible (or the pentateuch at least) into Greek at the command of King *Philadelphus* did spread the saving knowledg of the God of *Israel* wherever *Alexanders* conquering sword, and his greek tongue together had obtained.

As to the present point, I shall recite a few testimonies, and then turn off to further inferences.

The first shall be of *Plato* in his Epistle to *Dionysius*, who advises to [shun such as a *βροχλος*, a gulf or dark pit: who expect and require punctual demonstrations in the things of God: as if they could be apprehended and held in by our hands] and again in his *Gorgias* he says, that *Socrates* did rather give credence to the things which he received from the Prophetess *Diotima*: then insist upon a conviction by reason *Theophrastus* also the Scholar of *Aristotle* affirms concerning natural things that whoever seeks to find a reason of all things by their (affected) reason take away knowledg it self: and *Galen* one of the Princes *Galen. de usu* of Physicians expresse of some things. [If part. l. 15.

thou

Plin. l. 2. c. 1.

thou endeavour to find out, by what means such a thing was made: its plain, thou dost neither understand thy own weakness, nor the power of the (great) Maker: and therefore *Pliny* in his natural history cuts it short: that a man cannot take right measures of other things, since he knows not himself: and to end, I may recal an observation of *Capivaccius*: that experience in Physick manifests many errors, which reason did not reveal.

The truth is, that in most Arts and Sciences, many argute reasonings and fine-spun distinctions of *Scotus* and *Occam* and others, vanish into smoke: when they come to the touchstone of some solid experiments: wherefore now the Learnedest part of the world have left off their old musty maxims, and sophistical cavils of the Schools whereby pure Philosophy has been intangled and obscured; and are resolved to spend some ages, and set all *Europe* a work to write volumes of faithful experiments before they will presume upon more Systems of natural Philosophy, to gull the world: and then call a Council out of the learned nations in some center place, and so make short and pithy and uncontrollable axioms for the Schools: I might mention many things that have made a great noise, but upon tryal have sunk down into emptiness and shame: I shall only touch the notion of managing a flying chariot, when once by the force of springs raised above the gravitation of the Atmosphere: But alas the wheels, when they come to action, flew in pieces

OF

or stopt quickly in the current, looking for better Workmen. Yet such was the ingenuity of some, and their imagination towered so strongly, that they procured a Merchant to make some tryal of the *Toricellian* experiment of quicksilver at the peak of *Teneriff* in order to determine how high the air might gravitate: But alas to little purpose: as all automata, especially as to durability and perpetuation of motion do as yet pose and abash the greatest pretenders: but their ingenuous endeavours are most highly commendable, and seem to be reserved as blessings for better ages. When *Bellona* and *Erinnis* shall be banisht out of the earth, and *Pallas* shall teach *Athens* with an head-piece of iron no more. When holiness and integrity shall beautifie the world, and divine grace shall raise new *Bezaleels* and *Aholiab*s to make those sweet and candid persons happy in their generations, by exquisite and curious inventions: which these bloody and treacherous days shall never see, thru' the righteous judgment of God.

But to draw to an end: since the Majesty of God is not nor can be known, so neither can his works and ways: not the least of his admirable operations can be found out to any perfection: let me conclude with a story in a treatise ascribed to *Bernard*, of one that was laving the Ocean with a little shell, and being askt what he meant: answered, Thus do they who think to exhaust the knowledge of the Essence or Works of God (or to that purpose) and then breaks out into a so-

Bradward p. 29

*Job 11. 7.
Meditat. Des
coriss.*

ber ejaculation, though in barbarous Latine, *Quomodo te capere possem, cum non possum capere me ipsum*] *How can I comprehend thee, whereas I cannot understand my self?*

Now lets descend to another inference.

2. A second induction from the fore-discovery may be, that the study of the Holy Scriptures is most excellent, necessary and profitable, being given by inspiration from God to make us wise to salvation. Thence we may extract, what is the perfect will of God as to doctrine, worship and government for the World in the conduct of providence, and in the Church by the scepter of Christ. They being the only true directors as to eternal life, ought to be diligently searched by us. Dig in their mines for for spiritual understanding of things that will enrich you to all eternity. The Diamond Rocks of *Gulcondah* or any *Indian*, or *China* or *Japan* treasures are baubles and trifles to humour crying children with, in comparison of these. The Day of Judgment will turn all them to ashes: when those shall adorn and stand thee in stead at the Dreadful Bar, where all the great Dons of the World shall tremble to appear, and none but Saints shall lift up their heads in that great morning of their Redemption.

3. Since this treatise concerns a happy preparation for our state in the world to come: it strongly incites to an impartial examination, Whether we be in the Faith or no? to enquire what graces or what degrees

2Tim. 3. 16.
ver. 15.

John 17. 3.
5. 39.

2 Pet. 3. 10.

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degrees are yet deficient? and especially to work at the main or fundamental grace of all, to search what's lacking there. For when the defects are supplied it will give you an abundant entrance into the heavenly Kingdom, and certifie you that you have a blessed right and title to that incorruptible inheritance. Your holy Faith will work sweetly by the help of love; and unfeigned Faith is ever concomitant with unfeigned Repentance, to purge and cleanse continually both heart and life, and then comes thankfulness riding into the heart in the Chariot of love and helps to conduct us into higher measures of service, and sweeter degrees of joy, as a prodromus and fore-runner of the eternal happiness

4. This Treatise may serve as a powerful motive to fervent and uncessant love to the Lord Jesus: who has done all for us, yea more than we can think. It cannot enter into our hearts to conceive what he hath purchased and prepared for those that love him. Oh what delight should we take in him? Oh what thankfulness can we express or render to him. He has planted his graces in and upon us as so many pearls and jewels to adorn us. His love is advanced as a Banner and Shield to protect us. He is ascended far above all heavens to sit a place for us, and then will come again and take us thither. Let us give forth all our love to him, till we come to the full enjoyment of his. Here I would beg a little leave to pour out a complaint, and weep over our want of love to Christ:

Q

for

2 Cor. 13.5.

1 Thess. 3.10.

2 Pet. 1.10.

ver. 5.

Song 3.10.

Isai. 64.4.

Prov. 4. 9. &

1.9.

Song 7.12.

Job. 14. 2.

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for we see and find that we are all too apt by the sad inclination of the old *Adam* within us, to love and embrace any temporary comfort above and beyond him, and then to sew the old fig-leaf excuses to hide our nakedness from his all-searching eye: sometimes we make Idols of Relations, if sweet tempered and pleasant like *Jonathan* and *David*, and so incite God to take them away in displeasure, and to plant sower, dirty and crabbed tempers in their room; and yet 'tis in a mixture of mercy to wean us more to himself: for very few have the wit and grace to set God on the Throne in the midst of their hearts, and let all others wait and tend while he sups with us. Let's pray our heavenly Father, and beg it earnestly, that if he will please to purge away our former miscarriages, and indulge such mercies to us in our pilgrimage; that he would please also to teach, help and incite our hearts to love him best, and above all, and love none but as foot-stools to advance our hearts the more to him, and to improve all in order to him. Then are we more likely to keep and enjoy our mercies, and taste more of God in them all, till the blessed time of our ascension to his bosom.

There be multitudes of a far more inferior orb, stamp and form; that instead of persons which sometimes have an excellency, when holy, meek and chearful; fit to converse with man, and ordained of God to be his solace: but their price is far above Rubies. I lament over those that value not persons gracious and rare-tempered: which are the very ornaments of the Creation;

Rev. 3. 20.

Prov. 5. 19. &
E. 1. 10.

tion; but being of a low and sordid frame fall down and worship fine houses, green Gardens, fleet Ships, bags of Guynies, and such like trash, with many other dumb Idols, that will not profit in the day of wrath; and yet continue dancing in the plains of *Dura*, at the sound of the Organ, Flute and Sackbut; and in a moment slip down into the Grave. I have read of a good Woman that after her conversion, having flung away her foolish trifles: once upon the opening her Chest, and seeing them ly there: cries out: Oh sayes she, these were (once) my Idols: but now she had left her idolatry: and minded nobler Objects.

Dan. 3. 1.

There be some yet worse: that if you attempt them tho by gentle reproofs are not content with ordinary leaves to cover it, as being decent, comely, fashionable: but are in mad rave, and cry like *Micah*: will ye take away my gods, and ask what ailes me? They dote upon a painted trifle, or a silly lace, or a dress with silver hawk-bells, as one in the West; or a well-set Border of false hair: Tho as *Martial* reflects *Scit te Proserpina canam*, the Goddess of Hell knows thee to be but a bald Coot. But yet they will in their Moon-like tires worship the Queen of heaven. When will the world be wise, nay, when will Christians be modest and sober, remembering they are but dust, that Paradise had no garments, and Heaven will have none, and serious christianity and a mortified heart to the vanities of this life (if risen with Christ) seeks things that are above, *Col. 3. 1.*

*Judg. 18. 24.**Isai. 3. 24.*

Phil. 4. 5.
1 Pet. 3. 3.

Vicus Par-
mensis Imag.
Augustorum
P. 142. 4to.

Amos 6. 6.

Psal. 69. 5.

and is not only content, but pleased with great moderation in all those things, like the holy Women that were of old, and called their Husbands [Lords] & not afraid of any amazement or scorn from a vain world, knowing that all must shortly perish in the dust: and clothe red worms with all your Scarlet. *Livia* the Empress being askt by the *Roman* Matrons, what art she used to render *Augustus* so kind and gracious, as to obtain any thing at his hand: Answered, I do it by my modesty, since I do all things according to his will and mind. This would rid the world of Serpents, when the Law of kindness sits down in the chair of duty. Let not such as would be thought other persons, and such as would be highly favoured of God; let not such by an *Herodias*-attire betray their unacquaintance with him, the slighthness and lowness of their spirits, and the deformity of their souls, and how little of the image of Christ is formed in them, that can delight in things that please him not, & in midst of their many outward pleasures forget the afflictions of *Joseph* (alluding to the ten Tribes in the rocks and mountains of *Media*) and lay but little to heart the sorrows of the Church of Christ either abroad or at home. If you truly love the Lord Jesus, remember your vanity and foolishness is alwayes before him: beg his pardon, and study these things and walk in the Garden of *Gethsemany* among his sorrows and drops of blood, which may inflame your affections to him, and crucifie them to the world more and more. You begin to grow up, and some

some into years: *Its high time* as the Apostle exhorts to *put on* the Lord Jesus, and to make no provision more for the flesh and the lusts thereof.

Rom. 13. 14.

5. Fifthly, The Doctrine of Faith infers it to be great wisdom and duty to keep your consciences undefiled. For the mystery of Faith is held and preserved in a pure, clean and serene conscience, like a chrystal Venice-glass tipt with gold *rodgers*, that runs like a clear sweet stream not conscious of any sin wilfully committed. Its sometime termed a good conscience: whereof wilful sins make sorrowful ship-wracks: A good conscience is a continual feast, gave *Paul* a Banquet every night, and composed him to a better rest, than in a bed of Roses. But why is a good conscience such a golden vial for Faith? Because holiness of life feeds conscience with joy, and thereby testifies and comforts about the truth of Faith.

1 Tim. 3. 9.

1 Tim. 1. 19.

2 Cor. 1. 12.

6. Sixthly, We may observe from the former tract, that Faith is an excellent engine to discern and observe the wise Government of God in the World and in the Church. Its a Telescope to discern afar off in the heavens, and a Microscope to pry into minuter accidents in the earth. Had we no other Argument, yet by Faith we may know it, and that more fully and punctually, how the worlds were framed, and by Faith we understand the divine dominion and management of the world by Spirits. He maketh his Angels *Spirits*, his Ministers a flaming fire: of some where- of lets speak in order.

Heb. 11. 3.

Psal. 104. 4.

Heb. 1. 7.*Zech.* 4. 10.*Dan.* 9. 21.

10, 13, 20.

Gen. 19. 1.*2 Kin.* 1. 9, 15.*Deut.* 32. 8.*Psal.* 78. 49.

1. First, God manages many things by the ministration of Angels. They are the seven eyes of God, that joy to see the plummet in the hand of *Zerubbabel* for rebuilding the Temple. We read in Scripture of the Prince of *Persia*, and *Gracia*, of *Michael* and *Gabriel*, tho the third is judged to be meant of Christ: the other of created Angels; which were imployed in divine works and messages: and what were the Chariots of *Mahanaim*, and near *Samaria*, and at *Elijah's* rapture, and other times, but the holy Angels of God. There is also a place in *Deuteronomy*, which the Septuagint read thus [When the most High divided the inheritance to the Nations, when he separated the Sons of *Adam*, he set the bounds of the people according to the number of the Angels of God.] Tho I do not justify the Translation: yet it shews that this notion was current among the antient Jews: And altho the *Pseudodionysius* in his *Hierarchy* of Angels, sets down many frivolous fancies and curiosities about their orders; yet that God is pleased to execute his pleasure by the administration of good, and sometimes evil Angels, is consonant to holy Scripture. As in the Psalmist, he sent evil Angels among the Egyptians, and so made a way to his anger: whom some interpreters judg to be good Angels, but called so from the evil of punishment, which as instruments they inflicted. However that be, yet tis a Scripture truth, and an object of Faith, and known by experience in several ages: And altho the methods be unknown, yet the matter is

is certain and indeed may be joy and comfort to Saints to know that they encamp about them that fear him, and are the valiant ones about their beds by night; they are the holy Watchers in *Daniel*, and the comforters and aiders of Saints by day, and why may not they suggest some heavenly illapses, as well as evil Spirits tempt, when God permits. Its ground of sweet joy and praise for the Saints to have such society and communion with these holy Sons of God, these Morning Stars that sang before him. Its said of them that they quieted the Spirit of God in the North Country: that is, Gods wrath was satiated by the execution of justice upon *Babylon* in the ministry of these holy Angels. They fought against the *Affyrian* in *Sennacharib*s Camp: they were in Battel array against *Babylon* among the *Myrtle Trees*. What may we divine of the visions to *Pharaoh* *Necho*, when commanded to go up against *Carchemish* the *Cercusium* in *Ammiano*, or of that to *Alexander* in *Josephus*; or of that voice to *Totilas*, commanding him to go against *Italy*, and making him (the *flagellum Dei*) Gods Scourge to the Nations: were not they secret impulses and instigations of Angels upon their Spirits to do the work of God?

Psal: 34:7:

Iob 38:7

Zech: 6:8:

2 King 19:35

Zech: 1:8:

2 Chro. 35. 21.

2. Sometimes by the spirits of men: God turned the *Egyptians* hearts to hate his people, and deal subtilly with his Servants: after a while, he gives them favour in the sight of the same nation: so that they lent them what they required, both Jewels of gold, silver and raiment;

Pf. 105. 29 37

E. cd. 12. 36.

Sometimes a *Pharaoh*, that dealt kindly with them all the days of *Joseph*: and then other *Pharaohs* that were very harsh and cruel to them. Sometimes a *Grecian Alexander* shall favour them, and after him *Antiochus*, one of his Successors, deal barbarously with them. When *Israel* was come into their own land, God promised to restrain the *Spirits* of the Neighbouring Heathens at the three times a year, when they went up to worship, yea to bridle the inward desires of the adjacent nations, that not a man of them should so much as desire their Land. In after-ages, the Prophet *Daniel* treating of the times of the silver breast, Prophecies, there should arise two Princes, scil. *Antiochus Epiphanes*, and *Ptolomæus Philometor*, who should speak lies at one table: but it should not prosper: that is, make feigned shews of amity, when they feasted together; but it should not avail them. To name no more, there is a wonderful Prædiction in *Ezekiel*, that in the latter days (not yet fulfilled) things shall then come into the mind of *Gog*: that is, the *Turk* or *Tartars* (as the learned judg) He shall think an evil thought, even to come into the Land of *Israel*, after the *Jews* are re-entred into it. But the Lord will plead against him to his utter destruction, and he shall be finally ruined; when the Lord will raise up the Sons of *Zion* against the Sons of *Greece*: that is against the *Turk* or *Tartarian*, in that day having fixed his seat at *Constantinople*, in the old Imperial Pallace of the *Grecian* or *Eastern Empire*: and being the

Succ. flor

Exod. 34. 24.

Dan. 11. 27.

Ezek. 38. 10.

ver. 18.

ver. 22.

Zech. 14. 3.

9. 13.

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Successor of the *Græcian Alexander* in his East Dominions.

3. Sometimes by the heavenly bodies, and their influences by the spirits of meteors, and many other natural exhalations out of the sea, and bowels of the earth, as from *Vesuvius Aetna, Hecla*, and the *Vulcanian* Islands. How did the Stars in their courses fight against *Sisera*, causing great inundations in the River *Kishon*, that ancient River, or River of Antiquities or great battels of old: but now swelling to a great overflow, swept away the Host of the *Canaanites*? How did the Lord tame the pride of *Egypt* by locusts, hail, fire, and frogs, and darkness that might be felt, thick fogs as black as pitch, and many other ways. How did God subdue the proud Pope *Hadrian* by a fly, &c. There's no age but ecchoes and cries aloud to all people, to prove and make all to acknowledge the Sovereign Dominion of the Lord of Hosts in the Heavens, Earth and Seas, and over all Creatures: nay under the earth, in Mineral Caverns, if *Paracelsus* and the Learned *Agricola* write true stories, of multitudes of Spirits and living creatures in the bowels of the earth. All testimonies trumpeting aloud how God at times, arms what of his Hosts he pleases, for the protection of his Church; and the ruine of his enemies. Famous is that memorial of the cloud which presented its dark side to the *Egyptians*, but gave light to *Israel*: when the Red-sea stood up in heaps, and the depths were congealed or frozen in the heart or midst of that sea; so that

Judg. 5. 20.

Exod. 15. 8.

the 14. 22.

Heb. 11. 29.

Exod. 15. 10.

Psal. 147. 18.

Jer. 5. 12.

Jonah 1.

Exod. 20. 4.

Psal. 24. 2.

Psal. 107. 23.

Isai. 42. 10.

Eccles. 1. 7.

Jer. 51. 42.

Psal. 143. 8.

the waters became as a wall to his people, which the *Egyptians* essaying to pass thorough, were drowned. Nay the wonderful motion of the tides, which is so great a mystery, is managed by Gods Wisdom : and the inconsiderable sands are a boundary to the Ocean, determining how far his waves shall toss themselves, and go no further. They have their stated and fixed limits by the laws of Creation, which has settled their channels into which they shall subside at his command. Some there be (to mention it a little) that would infer the sea to be higher than the earth from such a Text. But 'tis a mistake, and misapply of Scripture, which expressly sets the waters under the earth, and that it is establisht upon the floods, and mentions mens going down to the sea in ships. If the sea were not lower comparatively to the ordinary surface and globe of the earth besides the mountains, how can all the Rivers run down into the sea, if the earth out of which they spring, were not higher : wherefore the Prophet alluding to the natural situation, foretells that the sea should come up upon *Babylon*, and more to that purpose. But this belongs not properly to our present work, only so far, as to shew, that God rules the raging seas, and the stormy winds fullfil his pleasure.

Let's step to Land, and end our voyage with one note more, to observe, how that God enjoined *Israel* to plow and sow for six years : but must trust him for the seventh, and part of the eighth, till the harvest came :

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came : living for the while on the blessed providence of God, sending them the greater plenty in the foregoing years.

4. Fourthly and Lastly, lets touch a little upon the mysterious government of the Church by his most Holy Spirit, swaying his golden scepter in the hearts of Converts, and ruling them by his rod out of Zion. But this refers to that great point of communion with the Spirit of God : which this treatise only considers in the doctrine of assurance, Chapter 8th, and in one further consequence following, which is the seventh.

Psal. 110, 2.

7. We may learn from the preceding tract, that the knowledg of our Faith and the attainment of assurance flow principally from the influences of the Spirit of God. He is the profound teacher of all mysteries, and the worker of Faith, and therefore gives the clearest evidence : without the necessity of arguing, when he is pleased to speak to the heart. He shall teach you all things (our Lord promises) and guide into all truth. He glorifies the Son, receives of his, shews it to us, and manifests things to come. Where he teaches any doctrine, he works the knowledg and sense of it into the heart, and causes us to believe : He is the former of faith, he commands and inclines us to trust, and imprints the image of Christ upon us, as the *vis impressa* sends out a power from the hand or instrument upon the ball arrow or bullet, which together with the air that's gathered by the force into an impulsive vortex behind the body (as in the

Joh 16. 13.

Epist.

*Gassendi de mon.
tu impresso, &c*

the *ignis lambens*) carries on the motion to the end of its vigor.

Ezek. 10. 7.

'Tis more abundantly here : when the spirit becomes the arm of God to break the stone in the heart ; he moves & works in the most intimate recesses of the soul ; he shapes and forms the new *Adam* within us, and inspires it with fire from the throne between the wheels of the cherubims : He is the skilful architect of the Temple of the Church, cementing the living stones together, which were cut out of the mountain of the divine Decrees to make a glorious Habitation for God by the Spirit.

Eph. 2. 22.

Let's then never forget to be earnest in prayer for the gift of the spirit : since the influx of all grace, and the beautiful enamel of our hearts with heavenly gifts, flows from this holy spirit of *Urim* and *Thummim* : All the truths in Scripture can only be settled and confirmed upon our hearts by him. He is like the master of Assemblies, that fastens the nail in a sure place : like the great shepherd that *knocks* in (the *paxilli in caula*) the stakes about the hurdles of the sheep-cotes to keep the harmless creatures from the Wolves, close and warm together in a dark and stormy night.

Eccles. 12. 11.

8. Another deduction from the former treatise may be : that the number of true believers is very small : for the generality of the world knows not God in Christ. The *Turks* indeed own him for a great Prophet, but disdain his banner. The *Jews* confess there was such a person at *Jerusa*

Jerusalem? but contradict his message, blaspheme his Deity, and stumble at his sufferings.

Among the various nations bearing the name of Christian, what wild confusions and absurdities are practised in *Muscovy*: by the testimony of the ingenious *Olearius*, and what rude mixtures and barbarities are found among the *Abyssins*, south of *Egypt*, as we are taught by that learned Writer *Ludolphus*, or what ignorances blind Customs, and perverse worshippings are notified among the *Armenians*, *Maronites* or *Thoma-Indians*, as are related by *Breerwood Paget*, and in the collections of travels in *Purchas*, and several others. What shall we say to the corruptions among the Pontificians, nay in the Reformed Churches of God in the world; and how are the lives of most grown degenerate and prophane: insomuch that one has adventured to pronounce that 'tis hazardable whether above one in a million may be saved: I remember also to have read somewhere, that *Chrysostome* should say to the people of *Antioch*: that among so many thousands in that great City, that scarce an hundred would be saved, and he doubted of that too.

When we ruminate and consider of the pride, vanity, luxury, wantonness, excess, and rioting, pleasure, and vain-glory, envy, backbiting, and variance both among Ministers and people: neglect of holy duties, love of the world, and the perishing trash and trifles therein: The contempt of the Gospel and faithful Ministers: we must

Marriage

Ludolph. Edit.
1684. Fol.

Dr. Moulin

Luk. 12, 32.

must subscribe to that of our Lord, [*μικροὺν ποσειδίον*] Fear not little, yea very little or diminutive flock (when not only all the wild beasts and wolves; but the goats also are separated) For it is your Fathers good pleasure to give to you a Kingdom. Since the number then comparatively is so very small, and the danger of miscarrying so very great: oh how does it stand us in stead to make the things of Eternity establish and sure, which ushers in the next corollary.

9. That the knowledge of our sincerity and integrity, is of great use to gain both peace and joy in believing: which is a principal aim in the foregoing treatise. For though the want of Assurance doth not prove us to be under the power of unbelief, yet this defect shews the weakness of our Faith, and keeps the yoke of bondage (in manifold fears, and torments) too strait and pinching upon the necks of some that are truly gracious.

It is thy greatest interest then to clear the case, and to state thine evidences by answering to the questions at the end of each chapter, or to the whole in general, or by any sound way and method to manifest a work of true grace and faith in thy heart. Phrase things, term or call them how thou wilt: but be sure the *work* be right between God and thee. Sincerity will clear up all: under various misprisions and accusations of undiscerning friends, who usually insult upon persons in adversity (not for want of censorious pride and folly, which they seldom come to own and behold

behold, but in the glass of their own calamities) yet holy *Job* stood his ground : and which was bitter indeed, to conflict with their severe animosities , when under a cloud from God : yet still held fast his integrity before the Lord. This is such a strong pillar that a Christian may lean the whole strength and stress of his soul upon it in the name and power of God. A dear and intimate conjugal relation (who is mentioned before chapter 8) would sometimes be upon this point : But am I right indeed, am I sincere in my heart, and love to Christ, if I could but prove that clearly, I know all were well ? I answered, how do you know, or can prove the truth of your love in the relation wherein you stand, but by descending into your heart and examining the inward honest inclinations and readiness of spirit to any kindness and labour of love. For any one may assuredly know, that they have true love, or any other natural affection within their bowels, unless their senses and brains be deficient. We may tell, whether we mean honestly and truly in what we profess and do ? Whether our tongues agree with our hearts, or whether there be found a secret averfation and loathing within, or not : It is so, verily, in the case between Christ and us : ask your soul the question, and answer it from the integrity of your conscience, and then pronounce with the Spouse so often mentioned : *I am my Beloveds, and my Beloved is mine, for he feedeth among the Lillies and Spice-beds of Graces in my heart.*

*Song 2.16**There*

There are manifold signs of true grace set down by some: most whereof might be spared, being but like pitch or birdlime to entangle discouraging Spirits: use but few, and those very pertinent: if thou find a true one, truly wrought in thee, tis enough: for then all are there *in semine*, in the seed-plot, tho under ground. As suppose: unfained love to the Brethren, or constant pantings after God, and delight in secret communion, or the like: Be but sure of its true being within you: it will do your business, by serious pondering and rumination upon it with the aid of Gods Spirit. Some are over-free in multiplying tokens, it shews a popular invention, but not very logical and rational because usually co-incident, and but little comfort (rather sorrow and perplexity) arises thence to mourning souls, under the absence of God, and therefore be advised to forbear: because they will not agree to the various forms: especially the lowest state of Christians, and then theres wise work fortentations: when you grieve the generation of the just, whom God would not have grieved.

Psal. 73. 15:

Rom. 7. 5.

If then, all your multiplied signs do not comfortably agree with thy strict and impartial search: Be not cast down. For an honest heart, having true love to Christ, tho mixt with failings, yet all lamented and none allowed: but hated and striven against with an inward content of soul, and joy, that it can bear up against the stream of corruption, and with all its care tows the boat up the River toward the Spring of its happiness

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pineness, and tho it find much unholiness, yet melts and grieves over it, studies amendment in what the word and conscience smites upon, and that with some improvement in mortification, and some growing in grace or a gracious willingness to be and do so, mixt with honest endeavours: tho it be not so lively and flourishing as it would: tho the soul labours and sweat in the fire of contention and conflict with its lusts, and corruptions, and feels not that success it prays and thirsts after: yet do not discourage nor greive thine own spirit, and so hinder its elevation to work and service: The root of grace appears to me, to be plainly in thee, and that it will by degrees wax and increase like the house of *David*: and if thou canst perceive some growth, tho but little: it is a sure and certain Index of life. If thou daily diest in some measure to sin, and particularly to that sin which thou art most inclined to, thy peevish, forward, cursed, proud & contentious humors and lusts, or any else, upon sudden inroads of Satan which thy heart and faithful Ministers and Friends check thee for, and be- gindest to live a little more to holiness, then thou didst, and growest & perseverest in grace, and art watchful against thy lusts, and humbly and meekly thankful to them that reprove thee: and labourest to imitate the holiness and meekness of Christ the be- loved: I must say and insist upon it, that sincerity is the *cardo rei*, the very hinge of that door that lets thee into life and sal- vation, and if thou dost truly love him, who

Psal. 13.

R

par-

pardons all thy foolishness. I say then thou fear the work, that it was not right at first, at such a time when thou thoughtst it was a sound and a true conversion: never stand puzzling and frightening your spirits about the point, what that work was whether then sound or not: but do as Dr. *Thomas Goodwin* was wont to counsel troubled consciences: Begin the work a new, and lay your foundation better, and build the materials of holiness upon the precious foundation of Faith in Christ alone, and never gather your principal and fundamental comfort and hope from works and duties; that will fail you: because of their many and great imperfections: yet having planted your Faith aright on the Doctrine of free grace: then exercise daily a more accurate care of pleasing God, and thereby comfort your consciences, and beautify your holy profession in all manner of godly conversation; and this brings me to the tenth and last Assertion.

1 Pet. 1. 3.

10. In the tenth and last place: Labour to keep up the verdure and lustre of holy walking with God. Lively Faith breeds lively hope, and both make a lively Christian: who draws his vertue from the death and rising of Christ for a conformity to him. Imitate holy *Abraham* under the Oak by *Hebron*, in teaching thy Family, and keeping up pure Worship in it: Its a great piece of a Christians work. Remember the morning and evening Sacrifice: a little Lamb must be offered twice a day or else
the

the *juge Sacrificium*, the daily Worship will be lost under the Gospel times. It is judged by their antiquities, that the godly Israelites went to Prayer in their Houses at the times or hours of Prayer and Sacrifices of the Temple. To incline godly Families to this practice, I might call to mind that we are taught in our Lords Prayer, to pray in joint fellowship, the words are plural: and I might also remember that God hath threatned to curse the Families that call not on his Name: where the Families (there) be a comprehensive term as to Nations and Countries, yet it must contain Households within it. If it be presented as a free-will Offering, 'twill be accepted in mercy, and returned in Family preservations and rewards. Teach then thy Children and Relations: when thou liest down and risest up, that is evening and morning to whet divine precepts upon their hearts: exercising thy self and thine to godliness. As *Cornelius* the Centurion, being a devout man, and feared God *with all his house*: gave Alms and prayed to God alway, in which words, if his devoutness, or *εὐσεβεία*, as tis in the Greek, be explained of Worship: then its plainly connexed with *all his house*: but I shall not urge it, nor the phrase of fear for reverence in Worship, according to the language of the Old Testament. This is certain, that Family mercies call for Family Prayers, and Family praises: and whoso useth to wait upon God in such Family addressses, will find a holy awe of God to fall upon their inferi-

*Walai comment
in N.T. libr.*

*histor. ex Petie
to. Lug. Bat.*

*1653. 4to ad
Alt. 2 16. 5,*

C 3. 1.

Jer. 10. 25.

Deut. 6. 7.

Psal. 92. 2.

*Morn & even
day & night.*

Act. 10. 2.

Heb. 10. 36.

Eccles. 5. 2.

rriors and preserve their obedience, and shall enjoy many a deliverance, and many a blessing. Besides, in the constant practise of holiness, you'll have need of patience every day in doing and submitting to the Will of God; wicked Neighbours if powerful, will oppress you; and false pretended Friends, wily Relations, and faithless Servants will endeavour to betray your Children and your Daughters to themselves or theirs: use all wisdom, but especially a quietness of spirit: if you have none good in power to defend or avenge you, Walk on with a humble submissive frame to God, till you receive the promises, and then your reward will be abundant. In your Family-duties be prudent, because of Servants and Children; render not holy duties burdensome by tediousness. God is in Heaven and we upon Earth: let your words be weighty, considerate and few. There will (*surrepere*) creep on a *desidia* or listlessness upon our weak and corrupt flesh, and a too much perfunctory formality in the constancy of Duties, especially when growing in years, do what you can, unless you be endued with good natural strength and vigor of body, and use great watchfulness and help from heaven. Which calls to mind that advice in golden Letters upon the outside of the Pulpit in *Pauls, London* before the Fire [*Concionandi satietas ne sit, erit.*] Take heed of too much length in Preaching: satiety will come without sending for. Endeavour, if possible, to beautifie and put a gloss upon all

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all the duties, you engage in; with some quickness of Spirit, craving Heavens influence and assistance. They'll be the more delightful, and set a pleasant verdure and vernish upon Religion with the more lustre, to intice and allure others into the same blessed paths of life. Labour also to enjoy and improve all thy mercies and blessings in a chearful manner, with the pleasant Wife of thy desire and delight, and with the precious Olive-plants about thy Table: If the Lord of Heaven shall think good to bestow upon thee so great a mercy, as one of a meek and quiet spirit, which is of so great price with God. If such a mercy and happiness be thy portion under the Sun, and therein to enjoy the good of thy labour: it is the gift of God, and must be sacrificed in whole hecatombs of Peace-offerings, Services and Praises to the Majesty of Heaven.

Eccles. 9. 9.

Prov. 5. 19.

Psal. 128. 3.

1 Pet. 3. 4.

Hortature

But to draw to a final period: Be exhorted to keep thy accounts even, thy faith vigorous, thy evidences clear. Maintain society among the Excellent in the Earth, pious and fruitful Christians; multiply not relations, nor too much acquaintance, they are burdensome, and chargeable robbers of time; and if possible to be had in the neighbourhood, such as are of sweet tempers planted with grace, they are like Pomgranates dipt in spiced wine, like diamonds, or rather green Beryls, or Emeralds, that most lovely of all colours; set in gold, the most precious of all

Psal. 16. 3.

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Mettals. It's better to sit alone in sweet contenting silence on the top of an house, or in the corner of a wilderness, then with a fower and exceptionous creature; you may quickly know them, they are forward, malipert, contentious, and imperious, and have all the talk in company: Sweet tempers will sweeten thy journey to heaven, and make it exceeding amiable. As the Ancient said of some Travellers toward Rome [*cantantes, minus ut via lædat, eamus*] chearfulness cuts off the tediousness of the way: and if moderate without vanity, does good like a Cordial Medicine. Above all, let thy love to Christ be unspotted and inflamed: then thou needest not be anxious about the foolish censures of ignorant men, either of the world or amongst false brethren; whose persons or censorious judgments and juglings blessed *Paul* weighed not at all. Let's imitate him: They are but the hissings of the old Serpent, the *ignita jacula*, Satans false-pious firebrands flung in thy way to molest thy journey towards thy Heavenly Country. Mind not their supercilious, conceited proud reproofs and slanders, spurn them away with the foot of faith and courage: know thy duty and study to do it. When they are in a better mood and humour, and begin to repent and be humbled; pity them; if they desire thy pardon, be as ready to forgive them: else remember the divine counsel to *Jeremy*. Let them return to thee, but return not thou unto them: for they are rebellious against God: he will save and deliver

Prov. 17. 22.

1 Cor. 4. 3.

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deliver thee: Trust in him, and he will *Jer. 15. 19.*
bring it to pass.

*We are then most uneasy and usually most unsuccessful: when we govern our wayes by the pride of others directions, and their say-
so's, especially of those that ought to be guid-
ed by your self, and to enquire the Law at
your lips, if in such a station, 'tis Gods Or-
dinance: and if they be in the state of infe-
riors, you'll never find sweet rest, till you have
stept over the stile of that foolish question:
[What will they say of you] Make the
Word of God your rule, according to the best
of light, and study to increase it; and that
in fine will bring peace and rest. He that
is not Tattle-proof, is so far forth in the
minority of his wisdom and judgment.*

*Cælo descendit
Tribu: cælum
Tov.*

Every man is allowed [*judicium discreti-
onis*] his judgment of discerning upon and
above all the world, and ought to guide
his own actions by the light of his own
conscience, and to walk by the candle of
the Lord within his own Spirit, conjoynd
with the light of Gods Holy Word. For
according to that must he answer at the
great Tribunal, and not for neglecting
what some conceited *Usurper* would impose
upon his conscience. Follow the verdict
of the honest Jury of the vicinage, your
own impartial thoughts sitting in the court
of conscience, illuminated to the best of
your integrity and knowledg: But never
make other mens dictates your laws. For
as *Solomon* says, every fool will be meddling,

Prov. 20. 27

and *Prov. 20. 3*

Eccles. 10. 14.
verse 12.

1 Thes. 4. 11,

Psal. 119. 24.

Job 33. 23.

Col. 3. 16.

Jon. 14. 27.

2 Thes. 3. 6, 11.

Rom. 16. 17.

Eph. 5. 11.

and being full of words, his own lips at last will ensnare and swallow up himself. Turn off such proud insulting spirits with a holy disdain, and chide them home to look to their own affairs, to study quietness, and do their own business. Mind them not, turn away thine ears from such viperine mouths, make them not thy compass to steer by, either in Calms or Storms but let the holy Laws of God be taken in hand. Let *Moses, David, Paul* and *John*, be thy Counsellors. Turn the Bible, and discourse with those Divine Lawyers, ask counsel at their mouth, and give them thy fee of meditation, and they'll advise thee better than *Papinian* or *Fustinian*; and if very difficult cases rise, consult Gods holy Ministers that are in being, they are the present lively Oracles of heaven, his Interpreters, to whom he reveals his secrets, their digests and pandects will advise thee thorowly, and let the Scriptures dwell richly in thee in all utterance and wisdom.

Thus shalt thou gain and maintain peace with God and with Christ the Son of God, set down in his last and blessed Legacy, to fortifie thy heart, and compass thee with adamantine armour against a foolish quarrelsome and troublesome world: and mark such as walk disorderly, and cause divisions and offences in Churches contrary to sound doctrine, avoid them and have no fellowship with such unfruitful works of darkness; that are set on by Satan to undermine the peace and comfort of Saints
commu

Epilogue: *The Joy of Faith.*

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communion: such sower and rough tem-
pers, they live and dye undesired, and are
laid in the dust as a bundle and burden of
dung unlamented: but keep society with
such, in whose hearts the peace of God
doth rule, to render them both humble and
thankful.

These are the Jewels, wherein God de-
lights (while others continue troublers of
Israel) the Excellent Ones upon Earth,
with such keep thy choicest interviews:
till thou arrive by his safe conduct beyond
both the stains of sin, and the pains of
sorrow.

2Chron. 21. 20.
Jer. 16. 4.

If then the blessed marks in the fore-
going tract be found in thy heart and life,
for the main: thou shalt find thy graces
to bloom and flourish in these mountains
of Spices, and in due time thy beloved
will come leaping over the fragrant hills,
to thine exceeding joy: which was pre-
sented in our Title page as the end and
scope of all these lines, and like a boiling
spring will ascend higher and higher, till
it run over in the joy of full Assurance:
which bubbles first out of a believing
heart, and runs in the current of a well-
spent life, and flows into the joy of a blessed
death: and then your soul being perfum-
ed with the odoriferous ointments and
spices, wherewith *Joseph* honoured our
Lords Funerals: shall lye down by his sa-
cred side in the same fine linnen, till the
day dawns to the joyful marriage of a ho-
ly

Song 4. 16.
8. 14.

John 19. 40.

ly soul; to a holy new raised body, and to the joyful marriage of a holy Saint with a most holy Saviour, the heavenly Bridegroom of his Church : when all the promises shall be sanctified in accomplishment and compleatly fulfilled in all their circumstances.

Rev. 14. 2.

Mat. 24. 31.

1 Thes. 4. 16.

Mat. 13. 43.

Heb. 2. 12.

Zeek. 6. 13.

1 Chron. 28. 18

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Psal. 36. 8:

At this Resurrection Day the present joy of Faith [as Faith] shall end, and welcome the joy of Vision : when the joyful Angels shall sound their *Empyræan* trumpets, and the twenty four Elders shall sing melodiously to their pleasant harps made of the *Algum trees* of Paradise, the Song of *Moses*, and the song of the Lamb : when Christ himself shall sing in the midst of that bright constellation of the Stars, those Sons of the Morning, in *Zion* above. And when all the Saints, like Kings with golden Crowns on their heads, and like Priests, with pure Linnen *Ephods* on their shoulders, shall prophesie with their instruments of Musick before the Lord, sitting as King and Priest upon his Throne for ever and ever. Then the Saints shall invent new instruments of Musick like *David*, and shall dance before the Ark of the testimony in heaven, and sometimes Riding in Curule Chairs made of the Cedar of the Cælestial *Lebanon*, shall wait upon his triumphal Chariot of *Cherubims* thru' all the holy Mountains of the heavenly *Canaan*, and shall at pleasure drink of those Rivers of *Eden* that slide in chrysal streams from under the threshold of the Throne of God.

Then

Then shall all they who have here
thirsted after the Righteousness of *Christ*,
be filled with it to the brim : and shall e-
ver sing for Joy of heart; since they are *Isai:65:14*
sweetly and fully arrived at that Eternal,
and unspeakable mercy,

*The Joy of Faith in its Glorious
Vision.*

June, 11. 1685.
Die Fovis, at
Abbots Langley
in Hartfordshire.

FINIS.